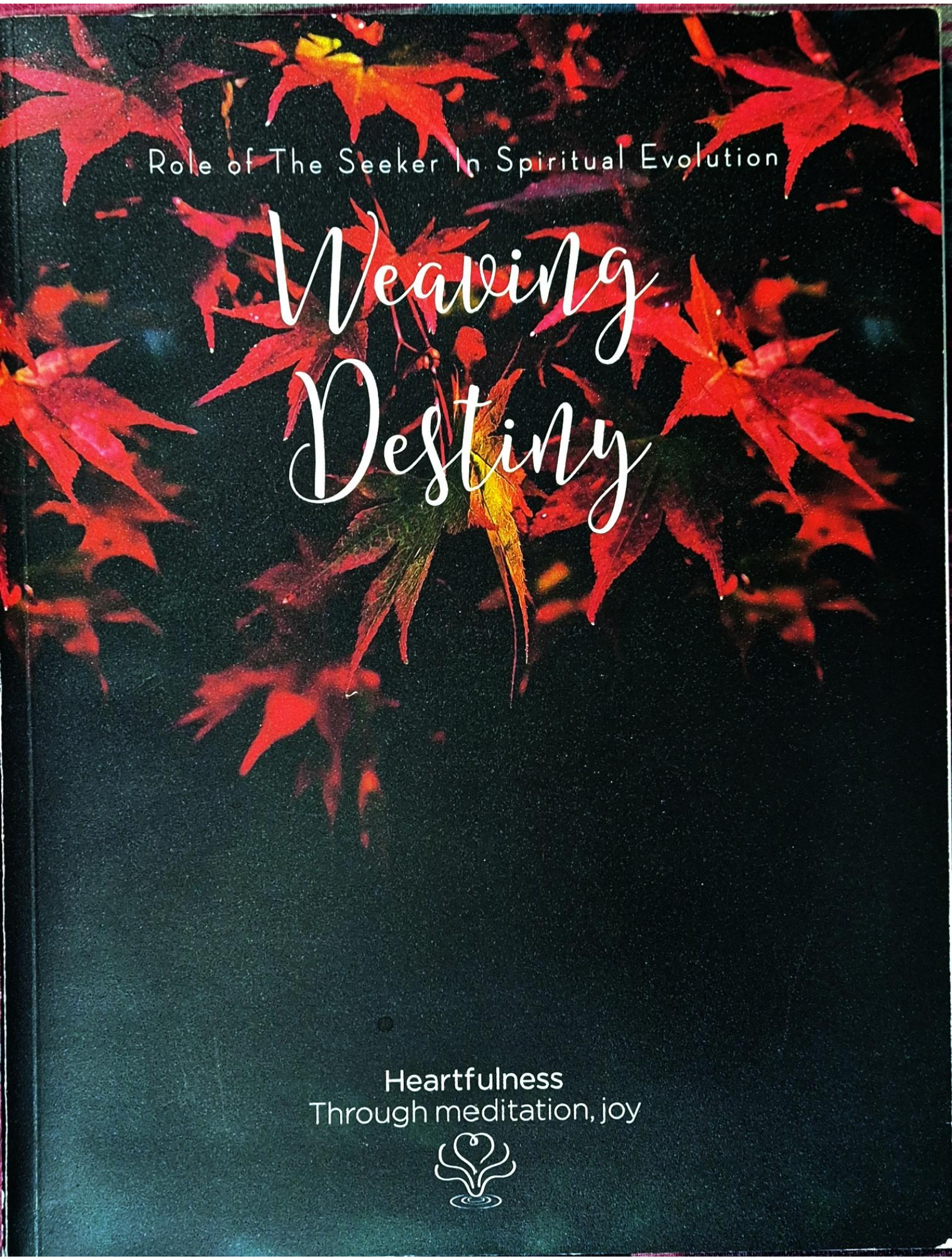
Role of The Seeker In Spiritual Evolution
Weaving Destiny
Heartfulness
Through meditation, joy

Cover Photographer: JEREMY BISHOPE

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Weaving Destiny

Role of The Seeker In Spiritual Evolution

Efforts made in Sahaj Marg shall never go to waste. In fact, the results are proportional to our efforts. And why would we make efforts unless we are committed? And why would we commit unless we have interest? And are we really interested in doing all this? Then something can happen.

–Daaji

Photographer:
JOEL PEEL

Be Simple And Natural

Namaskar.

It is not going to be a very long talk, just a simple message from the great Master, Babuji Maharaj. He gives us confidence, he inspires us, and he tells us, "Having such a method, having the help of the Hierarchy of Masters, how can we not achieve the goal? Do you really want it? If you really want it, it will happen, but make sure you really want it."

What do we do after that? Many of us may think it's impossible. Many of us may think, "Oh, it is possible, but it's so difficult," but Sahaj Marg is not difficult at all. Everything in life is tough. Everything in life is too complex: family life is too complex, and the business world is too complex. When we observe everything minutely, we realize that meditation offered under Sahaj Marg is so simple. The goal is not difficult; it is sahaj. It's very easy; we should not complicate it. Our practice should be natural. We should be able to naturally be inclined to practice. Nobody should be giving us lectures: "Oh, you had better practice meditation." No – then it is artificial. When the heart cries out, when the heart is so restless but with a simple desire, "Yes, I want to realize God, I want to merge, I want to change myself," if this desire is sincere, truthful and authentic, then Sahaj Marg will work like magic, otherwise a million lives will not be enough.

Thank you.

– Daaji

Talk given 2 June 2018,
Thumkunta Ashram, Hyderabad, India

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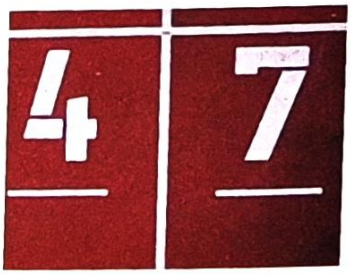

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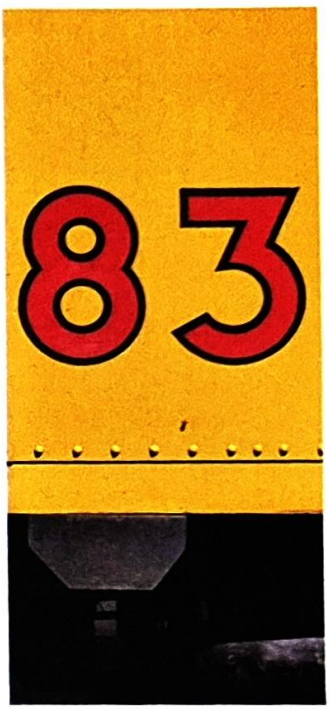

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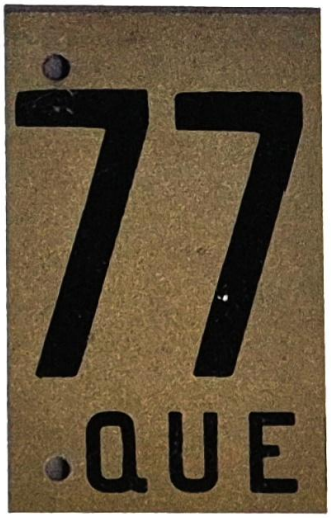

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EVIE SHAFFER

About This Booklet

Welcome to the International Youth Seminar at Kanha Shanti Vanam ashram near Hyderabad in August 2018. This workbook has been created and designed so that each of you can focus on your self-assessment and development.

The activities offer you the liberty to track and develop your personal journey. The benefits of the activities will directly be proportional to your commitment in following it.

We begin with setting personal goals. The aim is to attain those goals by the time you complete the booklet and then to develop beyond them.

There is a calendar for two months, highlighting different aspects of the practice, and to reflect on your commitment to the daily practice.

Each activity is accompanied by a quote from our spiritual guides, as well as questions, to allow you to dive deeper, introspect and gather the best experience.

There are four sections in every part:

Something to know
Something to read
Something to ponder
Scribble – for you to write down your thoughts and ideas after introspection on each chapter.

Happy journey!

Who is a Seeker?

Something to Know

A seeker is someone who:

Makes honest and sincere efforts on a daily basis to grow in their particular field,
Has intense desire for growth, and
Strives to improve the practice both quantitatively and qualitatively on a regular basis.

Something to Read

"Effort is rooted in our primal state of restlessness," said Daaji. "It is based on the soul's inherent need to return to its original state, to unite with the Source. That is what this restlessness really is, you see, and that is also what turns us into spiritual seekers."

Patel, K.D. & J. Pollock, 2018. *The Heartfulness Way*, 'The Seeker's Journey', p. 81

"The true seeker of knowledge must not rest at any place, but should always be on the march."

Ram Chandra, 2015. *Complete Works of Ram Chandra*, Vol. 4, p. 162

Something to Ponder

How do I approach my inner journey? With my heart, my head, or both?
Do I have any resistance?
How open am I in my journey?
How well do I trust my inner guide during my evolution?
What does it mean to be an intense abhyasi?

Scribble

The Seeker's Goal

Something to Know

We need a goal towards which we commit and work. This provides direction and focus to our practice. It is the attitude by which we face difficulties in life that defines our seeker-ship.

Something to Read

"In an infinite journey, the path itself becomes the goal. It is to put one foot in front of the other and continue evolving."

Patel, K.D. & J. Pollock, 2018. *The Heartfulness Way*, 'The Seeker's Journey', p. 52

"One who aspires to be the highest must be prepared for the highest discipline. Not because the discipline will lead him to the goal, but because the goal sets these limits without which you cannot achieve it."

Rajagopalachari, P., 1988. *Principles of Sahaj Marg*, Vol. 4, p. 28

Something to Ponder

Towards which goal is Heartfulness leading me?
How does this change what I am seeking in life?
Is my seeking more precise now?

Scribble

The Role of a Seeker

Heartfulness presents a simple and natural path to attain the ultimate purpose of existence. As seekers, we can never be free from *Maya*, unless we cultivate non-attachment. Renunciation or *vairagya* means non-attachment with worldly objects and not the non-possession of things. When we achieve this state of mind, we are free from desires. This means the stopping of the formation of *samskaras* or impressions.

In Heartfulness we start from *Dhyana*, the seventh step of Patanjali's Ashtanga Yoga, which is commonly known as meditation. We meditate on the heart, thinking that the Divine Light within it is drawing us inwards. The mind is disciplined and regulated automatically, our senses begin to come under control and we gain mastery over them. To master oneself means to master Nature.

Prayer remains the most important and unfailing means of success. Through it, we establish a link with the higher Self. If prayer is offered with a heart full of love and devotion, we will create a state of vacuity within so that the flow of divine grace is diverted towards us.

Constant remembrance of Divinity is a natural development of meditation practice, when we are able to take the meditative state out into the rest of our day. It matures when we become devoted to the object of meditation. The fire of love and devotion alone burns so that the gold emerges from the dross.

The easiest and surest means to achieve the goal is to surrender to the great Master and become a 'living dead'. Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self.

"Swami Vivekananda has said, 'I need lions and not sheep.'
Have you wondered why the great Master has spoken so?
It is because every single moment we are working on our self.
Every moment of our existence we are refining our lifestyle
to ensure the blossoming of our consciousness."

– Daaji

Something to Know

"If you have this clarity of mind, then you will make it through smoothly.
Your sail will be smooth through the infinite ocean,
because you have the right understanding.
Storms may come and go, but you still have that greater understanding that,
'I don't have to be worried about all these things. I have a protector.
Somebody is guiding me. Someone is waiting for me.
Master is guiding and that's that!' That is how we make our destiny you see.
But I must achieve this purity of intention. So it is purity of goal, purity of method, purity within, and purity in my attitudes that will help me."

– Daaji

Something to Read

"Sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny."

Ram Chandra of Fatehgarh, 2016. *Truth Eternal.* p. 9

"Experience is greater than knowledge. Any good teacher understands this. That is why so many classes have both a lecture and a laboratory module. Daaji often says that in the lecture, you learn the principles, but in the lab, you experiment and gain practical experience. I invite you to make your own heart your lab and the practice of Heartfulness your experiment."

Patel, K.D. & J. Pollock, 2018. *The Heartfulness Way*, 'Introduction', p. xvii

"Master's responsibility or duty towards an abhyasi, is hardly one percent probably one thousandth or one millionth of a percent; whereas the abhyasi's role, responsibility in transforming himself should be ninety-nine percent or more."

Rajagopalachari, P., 2012. *HeartSpeak 2010*, 'Give Your Full Attention to Character Formation', p. 99

Something to Ponder

Describe my own practice at the moment. How sincerely and intensely am I doing it?
How would I describe my progress in moving from thinking to feeling?
How well am I balancing my lifestyle and being in harmony with everyone? How can I improve upon this further?
How joyful is my Heartfulness practice?

Contentment is not about two hearts..
coming together. It is all about
ONE & ONLY ONE.... EXISTENCE.

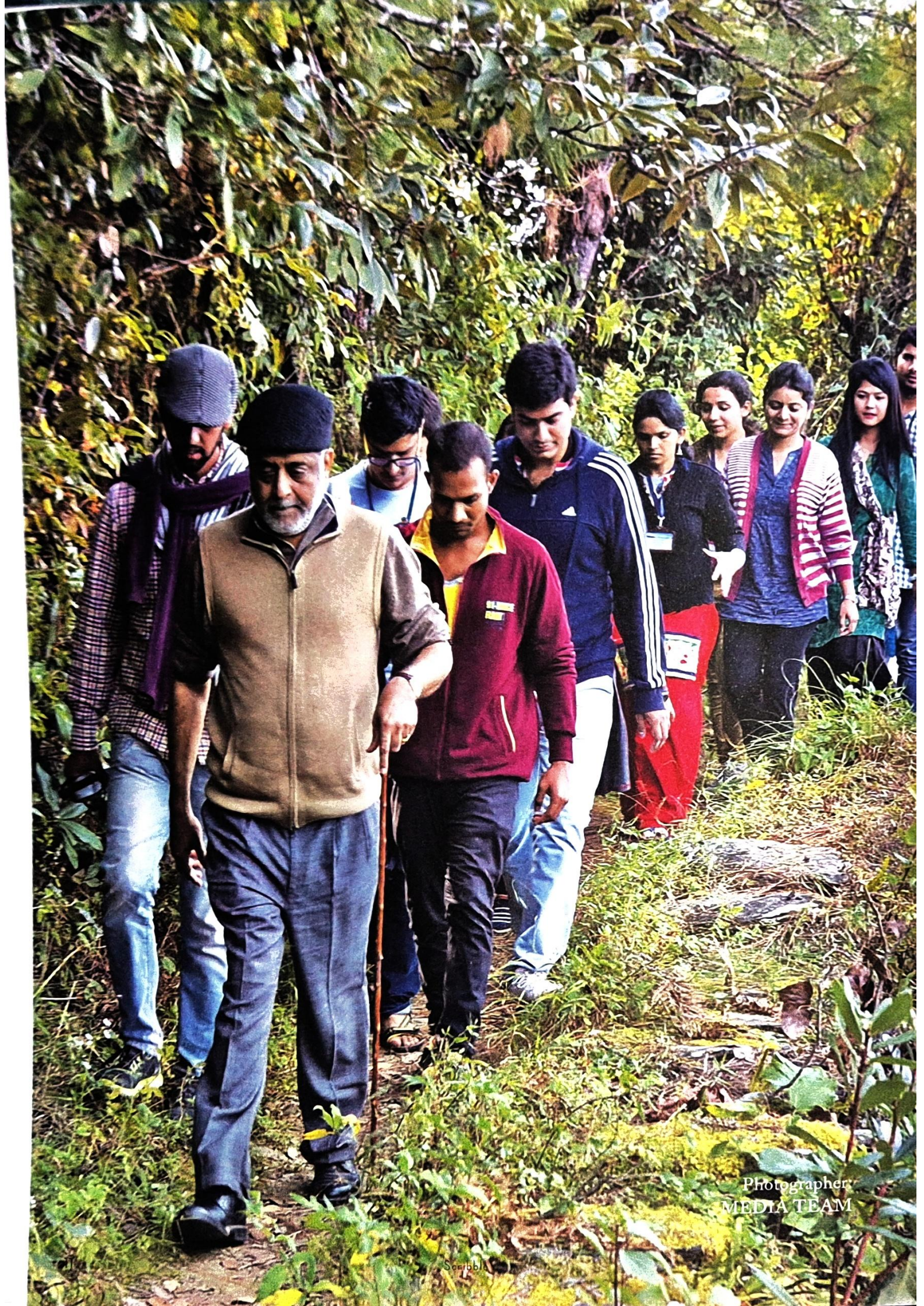
After merger, the individual existence
is in complete oneness & harmony
with rest of the Godly Kingdom.

ना किसीसे शिकवा है ना गीला।

I need nothing.
I have no complaints.
I have no fights.
Heart is quiet & at peace.

I ACCEPT....

The Desk
Of Daaji...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MEDIA TEAM

The Role of the Guide in Spiritual Evolution

In the spiritual traditions of India, a guru or spiritual teacher serves as a guide and mentor on the inner journey, in much the same way that a professor, coach or instructor does for academic, athletic, and artistic endeavours.

The Guide is like a ceiling fan, in that while the air is always flowing, the fan triggers its movement in a certain direction. Just like air, the Essence of life is everywhere, but without a living Guide to direct it into our hearts, we remain blind to it and unaffected by it. By imparting Transmission, the Guide creates a state of spiritual awakening in the seeker.

Where does Transmission come from? Transmission is always there, and it is infinite in nature and application. It is there in the fabric of existence as the subtlest forceless force emanating from the Source. But knowing it is there is one thing; it is quite another thing to be able to utilize Transmission for the expansion of consciousness and spiritual evolution of others. That requires a special relationship with the Source itself, and is an important role of a Guide of high calibre. Such a Guide can transmit the subtlest Essence into our hearts, so that consciousness expands with the purity of true love. The Guide is like a mother, giving us birth into a higher dimension of existence, and filling us with a love that passes understanding. Perhaps this is what Swami Vivekananda meant by saying, "The Guru is the bright mask which God wears in order to come to us. As we look steadily on, gradually the mask falls off and God is revealed."

Daaji has said, "Without someone to help us, we have trouble going beyond ourselves, beyond our own limitations. Imagine trying to move a broken-down car by pushing it from the inside. No matter how hard you push, that car will never move. It needs an external push to help it along. The Guide is that push. We have been pushing ourselves from the inside for so long. Eventually, we realize that this is a field in which we need guidance in order to progress."

Just as currency must be backed by something, so must spiritual practice. Currency used to be backed by gold. Now there is no more a gold standard, but currencies have other forms of backing because a currency without backing is valueless. That is the role of the Guide – he backs the practice. He is its guarantor – the spiritual gold standard.

We may call him the Guide, Guru, Master or whatever name we like; he is always a helper, supporting in the spirit of service and sacrifice. His role is highly important, for he pulls us up and enlivens us with the light that is lying within us under layers of grossness. Once awakened, the light first casts its reflection upon our outer coverings and removes grossness and impurities from them.

SPIRITUAL EVOLUTION

Spiritual evolution is a process of evolving from a lower heavier, more complex state, to the absolute purest state of consciousness. Heartfulness spiritual practices are designed to help our consciousness expand and evolve to its absolute potential.

There are three main bodies of the human system and these three bodies are:

Physical body or *Sthoola sharir*
Subtle body or *Sookshma sharir*
Causal body or *Karana sharir*

PHYSICAL BODY

Sthoola sharir

SUBTLE BODY

Sookshma sharir

Consciousness (*Chit*)
Mind (*Manas*)
Intellect (*Buddhi*)
Ego (*Ahankar*)

CAUSAL BODY

Karana sharir
Atman

Physical Body

The physical body, made of flesh and blood, is the most solid part of us. While it changes a little bit according to how we live our lives, it doesn't change much. Physical evolution happens over longer periods than one lifetime, so we don't expect our physical body to evolve in this life. The physical body is associated with matter.

Subtle Body

The subtle body is associated with energy and vibration. This is what we call the heart and mind. It is also called the astral or mental body. It includes consciousness or *chit*, contemplative mind or *manas*, intellect or *buddhi*, and ego or *ahankar*.

Causal Body

The causal body is the cause of our existence. It is also known as the soul. It is associated with the absolute state of nothingness, the substratum of existence. The causal body is pure, unchanging and immutable, so it does not need to evolve.

We cannot expect to find evolutionary changes in the physical and causal bodies. Only the subtle body can evolve in order to design our destiny. It changes according to how we purify and simplify it, so that the joy of the soul shines and radiates from within, and through this process our consciousness evolves.

How Does the Subtle Body Evolve?

The subtle body is a vibrational field, known as the field of the heart and mind. Depending on how we manage this field, it can either be turbulent and complex, like a roaring ocean during a storm, or, at the other extreme, like a still pond where even a feather landing on the surface creates ripples. This is where our spiritual practice has a vital role to play, as it gives us the techniques to regulate, purify and simplify this field, bringing clarity, stillness and peace.

In yogic philosophy, the heart is known as the field of action for the mind. There are four main functions of the subtle body within this vibrational field – consciousness (*chit*), thinking and feeling (*manas*), intellect (*buddhi*) and ego (*ahankar*). They work together in an interactive way to make up what we know as the mind. Of these four, consciousness is our focus and the other three have their existence within consciousness. Spiritual practice is an important tool to evolve into deeper and deeper levels of consciousness and open up our inner universe.

Why Meditate for Spiritual Evolution?

Through meditation we learn to regulate our mind from being pulled by wishes and desires, fears and habits, in many different directions. When we meditate properly, we regulate our minds properly, and our consciousness can then evolve.

Manas, *buddhi* and *ahankar* are all refined and developed through meditation, especially *manas*, as we learn to simplify our thinking process from many channels to one channel, deepening it to feeling. Thus the habit of 'feeling' is slowly cultivated from 'thinking'.

Cultivating the Meditative State

When we hold and nurture the condition received in meditation throughout the day, we develop a meditative state, which can be further cultivated through constant remembrance. Whatever you do, try to do it in His presence. When you do this, unwanted things won't come into your existence and hence your meditative consciousness remains.

"Consciousness is a mere film between two oceans, the subconscious and the superconscious."

– Swami Vivekananda

Intellectual to Prayerful

There is a big difference between an intellectual person and a wise person. The Heartfulness practice of Prayer helps us move from mere intellect to wisdom. Prayer takes us into the heart, connecting us to the Source, where we are able to let go of any mistakes we have made, deciding not to make the same mistakes again.

Purification Through Cleaning

The field of consciousness has to be purified. There is no clarity in a turbulent mind. The Heartfulness practice of Cleaning, in which past impressions are removed, is also necessary for consciousness to be purified so as to expand and evolve.

The Spiritual Journey

This section contains a summary of some salient features of the spiritual *yatra* or journey at the various points or chakras along he way.The information comes from Babuji's book, *Towards Infinity*. For more in depth information, please read Babuji's book, and Daaji's series, *The March to Freedom*.

1st knot

A godly state begins to reign within. With the Guide's support, the condition becomes lighter and finer, and this state pervades everything, reflecting plainness and simplicity.

2nd knot

A clear view of Reality now begins to dawn. The seat of atman, it is where we begin to sense the fragrance of the soul. Blissful conditions are unveiled. Cleanliness, simplicity and moderation are the features.

3rd knot

Divine luminosity appears in the form of bursting flames of fire. It is the heat of true love. Absorption in the original state of the root element, which is at the base of matter, related to the element of fire.

4th knot

Point associated with the water element. Soothing tranquillity, like a refreshing vast stretch of water.

5th knot

Point associated with the element of air. Often two conditions develop: a feeling of sadness, with tears welling up, and the thrill of experiences exciting laughter and weeping. Full knowledge of the *Pind Pradesh* is now attained.

6th knot

Brahmanda mandal, so there is no return to this earth for rebirth. The effect of matter thins away and eventually light alone remains. This is the distributor of power from above, supplying power to the material sphere. A worthy Guide does not detain us here longer than necessary, to avoid us being attracted by its charm.

7th knot

The feeling of holiness and piety is predominant, but still the effect of matter breathes. The heart becomes free from the impression of existence. Everything is present in the microcosmic state, occurring here before happening in physical form. The powerful electric energy found in the atom is abundant. It is the storehouse of inexhaustible energy, supplying power to the *Pind Pradesh*. There is the experience of expansion all over the world. 'I am Brahman', 'It is what it is', and 'All is from Him', become vivid and prominent.

8th knot

Feeling that the world is like a dream or the playground of Nature. Dissociation or non-attachment (*Vairagya*) becomes very strong. Everything seems very light. Thought loses its weight. The characteristic feature is peace.

9th knot

The real contact with the Absolute, Bhuma, starts. We feel born anew into another world. Unconscious worship starts within, and the bare relationship between the Guide and disciple remains. There is extreme supplication and softness of heart. Self-existence begins to dissolve in the negation of self.

10th knot

The feeling that his home is ours comes, along with a sense of 'Masterhood'. The Guide also senses that one of his is waiting for him. Same-ness develops. We contact the Absolute and attain freedom from bondage. The essence is like a vacuum, the reflection of the Absolute.

11th knot

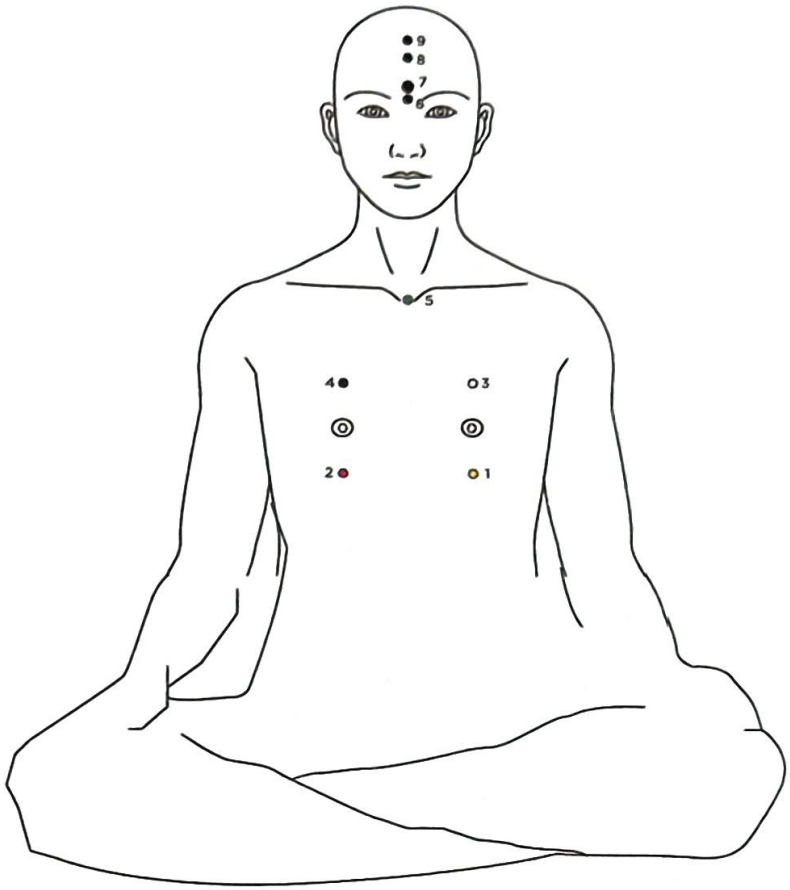
The vision of reality comes to light. We feel helpless, beyond control. A constant craving for him provides no peace. Peace from which the peacefulness is removed remains.

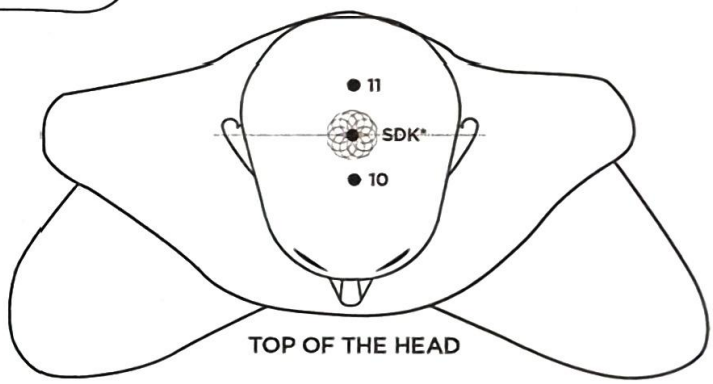
12th knot

The merging point of all things. We automatically enter the state of refined identicality or *sayujyata*. The panorama is so pure that even simplicity may seem to be a hundred times heavier.

13th knot

Eternal existence is felt all through. Further on everything loses its charm. There is a state of knowledge-less-ness, like that of an innocent child who knows nothing. It is the actual condition of the real knowledge and the final stage of it.





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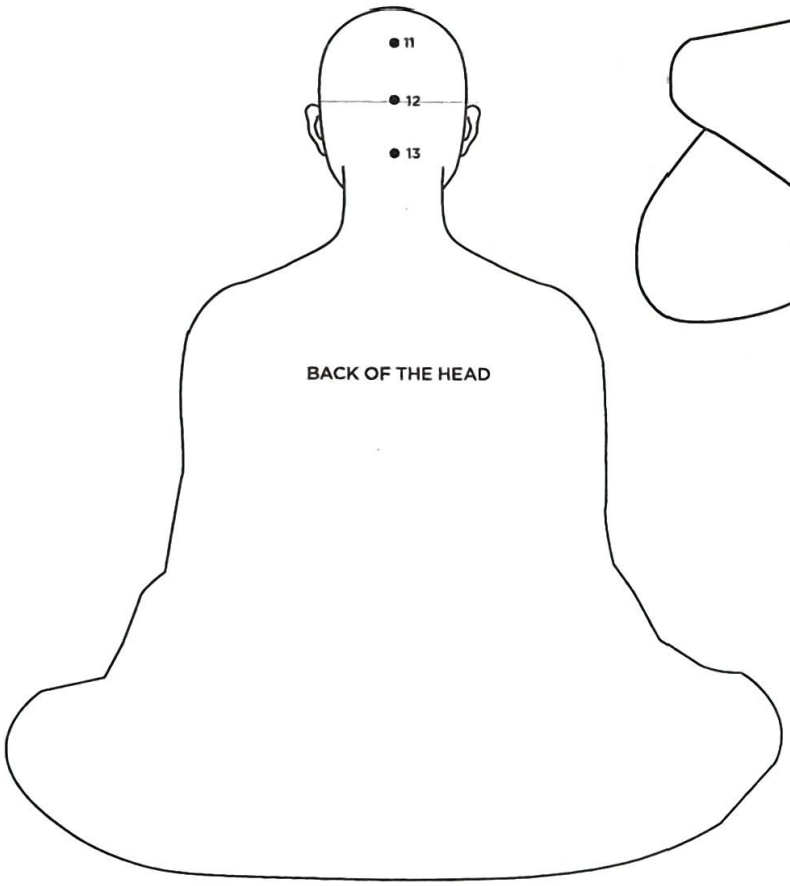


BACK OF THE HEAD

A Practical Method To Spiritual Evolution

Grounding in the Practice The Heartfulness Way

Heartfulness is an holistic approach to life and well-being, including the practices of Sahaj Marg Raja Yoga offered by the Shri Ram Chandra Mission. The four core Heartfulness practices are Relaxation, Meditation, Cleaning and Inner Connection. Details and the experience of all four are available online in Daaji's masterclasses, entitled '*Mastering Being*' (www.heartfulness.org/masterclass) and in his books, *The Heartfulness Way* and *Designing Destiny.* Here we will dive deeper into the Heartfulness practices with Daaji's recent series of talks given in May 2018, at Kanha Shanti Vanam near Hyderabad, entitled 'Grounding in the Practice, the Heartfulness Way'.

Talk 1: Everything Begins With Meditation

Dear sisters and brothers,

Why do we practice? What is our goal? What are we trying to fulfil through this practice. Often we ask this question: what I am doing with this system? Why do I have a Master, why do I have a preceptor? Why must I meditate? What is the goal of life?

One wonders so often when one gets into trouble, when miseries take over, family problems are at their pinnacle, and the boss is haunting you like a mad dog. Then you start wondering, "What is happening to my life?" That is when one starts thinking of God. But this is absolutely a wrong approach. Saint Kabir used to say, "Dukh mein simran sab kare, sukh mein kare na koye jo sukh mein simran kare, tau dukh kahe ko hoye." And there are many references to this idea of associating ourselves with God when good times are there. While we are enjoying the bounties of God's gifts, nature's gifts and we become so happy, often in this happiness we get carried away, we lose our radar, we lose our core values, and we forget the purpose of life. If one can remain balanced, if one can remain centrally glued to one's core and remember God all the time, despite having good times, not allowing these good times to take over and make one proud, make one unnecessarily arrogant, then, even when we have troubles, we will not be shaken.

The problem is not that we don't know how to handle unhappiness; the problem lies in not being able to understand and master happiness. During the good period, we should be glued to godly values, but this becomes more like preaching.

Sahaj Marg is all about becoming. How do we become, when our goal is utter purity, so that our pure being becomes eligible to merge in the pure godly presence? There is a very simple way to put it: if oil is thrown into the ocean, the ocean will not accept this oil and it will float forever – though oil is liquid. But simple water will need no effort; it will simply merge and become the ocean. Even if you put ice, it will float or sink, depending on its temperature. It will have to melt. Though the flowing water of the ocean has the same molecules as ice, the ice is hardened. We all have souls, we all have hearts, godly hearts; the difference is that one is solidified, it has become rock, arrogant and proud. Then such a heart cannot merge in God, though we have the same nature, the same molecules, and the same chemistry. The whole exercise is this: how this atman can merge in paramatman. That is why we have all these practices. The key is how to get rid of these impurities, how to become, how to melt and become one with the Lord?

What is the point of experiencing meditation? Experience teaches us one thing: that there is a state, a condition, and if you can extend the experience long enough and remain in that state, there is a possibility that you can become the quality you have experienced, the qualitative state of the condition that you have experienced. So the idea is to experience something profound during meditation, and then during the daytime, during your activities, to merge in that condition, retain that condition for as long as you can and allow

the quality to become your second nature. Once this becomes a habit, it becomes a prayer for you. Your very life becomes your prayer: the act of imbibing this aadat, habit, and making it *ibhaadat*, your prayer.

What troubles us? We all meditate, but often people rush, spoil the condition, or are not able to retain the condition. What are those things that spoil our condition? What are those factors that would not allow us to retain the condition? Everyone has different reasons. A person living in the West versus a person living in a city here, versus a person living in a village, are all exposed to various life conditions. Everyone has different levels of challenges in life. A housewife has her own challenges. Despite challenges, which are common to all of us, how to sail through these challenges and yet retain the condition is tapasya. It is our tapas; it is our penance. More such challenges are put before us by nature or by our destiny or by our samskaras. Consider yourself to be very fortunate, because if you succeed in overcoming such daily challenges, moment after moment, and are yet able to retain the condition, now you have started becoming something. But at every mode, at every corner in life, if something happens and you start blaming God – "You stupid God, do you even exist? Why don't you help me, I am losing peace of mind. So much of suffering is there because of my spouse or because of my children or because of my in-laws." It is very easy to blame others, justifiable or not, it doesn't matter – you have failed somewhere.

We should not, we cannot, we must not blame others for our inability to face the challenges and yet retain the condition. We can't blame anyone. People say that in bhandaras and during celebrations, when we are in the ashram with Master or other satsanghis, it is easier to retain the condition. So what does that teach us? We have known factors that trouble our conditions. We also know what situations can enhance these conditions, intensify these conditions, promote new conditions – associating ourselves with individuals who have good thoughts, good conditions, who are God-loving.

So every day, our endeavour should be to look forward to such meetings with like-minded people and such meeting we call satsangh. So we need to have as many satsanghs as possible. I don't want you to go crazy and become a fanatic about Sahaj Marg practice. You associate yourself as much as you can. If there is nobody, think of Master, think that he is seated in front – he is always with us, read a book in his remembrance, imbibe the condition, try to understand the meanings. So what I have just shared with you is, in general, an outlook towards our life; how we should perceive our life, how we should understand our life.

We have a beautiful policy in Sahaj Marg – nothing too much: nothing too much of meditation; at the same, nothing too much of our workload. The material world is there, the bhautik jivan is there, and we have to look after the family, we have to work. So many things are there. These material duties or bhautik duties must not become such a drag in our life that we suffer spiritually or at the *adhyatmik* level. At the same time, we should not become so greedy with spirituality that our material life suffers. Actually no amount of material work can take us away from spirituality if we know how to work with it.

People say, "I have been working with Microsoft," or "I have been working with Google, and I work 16 hours a day in the office and then I bring back home also an equal amount of work." It is challenging, but I am very much against leaving a job. Work! That's your challenge. While working if you can still remember God and remain absorbed in your condition, it is a win-win situation. Otherwise, what will you do? You leave your work, there is no money in the house, there is unrest, there is no peace and you claim, "Oh, I have peace

because of spirituality, because of meditation." It is all pretension. First fulfil your material requirements. Once you have fulfilled to your heart's satisfaction your material requirement towards family, still continue to work. Masters are very much against renunciation or becoming a sannyasi. It is not for God-lovers. If you really love God, you will love God under all situations, you don't have to run away. Accept situations.

All these things begin with meditation. Meditation prepares us, and if that has not prepared us so far, that means we have not done it properly. And even if we have done meditation properly with the same protocol, same methodology, then we should understand that somewhere along the way, "My attitude has not been right." For example, you may be meditating, but your goal may not be in sight.

Start with every evening, not with mornings. Prepare yourself every evening before you go to bed. It helps a lot. When we are restful, about to go to rest, we can contemplate more, we can introspect more, and we can plan better. These three things – contemplation, introspection and planning – cannot happen early in the morning because you are getting ready for the daily routine, and where is the time to do these three things?

At bedtime, scan through the daily activities and see where you can improve. "Okay, I did my meditation in the morning, or this is how I did it," or "I met so and so in my business meeting and we had this sort of conversation," or "After my morning breakfast I was shouting at my wife." You can recall this in your evening prayer. Or maybe you had some tussle with your children or with your parents. Recall that and analyse: why and how in the world could I have gone wrong in this situation? Analyse that. How can I improve myself and prevent the same episode from occurring again? Visit those sentiments, that emotional tug that went on during the daytime that spoilt something in you.

Even if you have done something very well, always try to make it better. "Oh, I did this very well, my meeting went off very well," but still you could have done better. Find out where you could have done better. The same thing holds for those who are fans of sports like football or cricket. Analyse your moves: What move could have been better? Which kick could have achieved your goal? So you have to reflect back and implement continuous improvement, plan for the next day and assure, "My Lord, I will not allow this mistake to happen again." That's it.

And what is the prayer? My Lord, please help me achieve this. I have desires, no doubt. I know that desires are my problems, but without your help I cannot get rid of these desires. Put it frankly, and openly and see what magical thing can happen in life.

Get ready for morning meditation. How? At bedtime again, I often quote the example of romantic lovers, youthful days, when you were in school or in college. Remember those days, when you had to tell your girlfriend or boyfriend, "Please meet me tomorrow at 7 in the morning, or 6 in the morning." You would wake up, or perhaps you would not even sleep; you would wake up hours before, get ready, bathe, put on nice perfume and then go, right? Even if it is 6 in the morning, even if it is 4 in the morning, you'll do it. If she says, "Come at 11 p.m.," you'll do it. No father, no mother could prevent you. So invoke that amount of restlessness to achieve the highest, if it is there in your heart and say, "My Lord, I will wake up early enough and get ready also." So that sort of restless must kick in at night-time.

Before you go to sleep, remind yourself and await patiently for the morning that "As soon as I wake up, I will meditate and invite Divinity in my heart." Invite the Lord's presence with so much love; give Him assurance that "My heart will be a paradise." We are not looking for a paradise outside. We don't have to go to any place outside. Paradise will descend. Where there is God, there is paradise, and when God descends in our heart, the heart will become paradise. We don't have to go anywhere. But we have to prepare our heart like that, an innocent heart. Invite the Lord with love, with intense restlessness. Babuji Maharaj says that if you have to shed a few tears they will not go to waste. They will go to waste if we cry for mundane things: "Oh, he is not doing this," or "She is not doing this," or "I don't have this." We cry for things we don't have, unnecessarily shedding tears. Even if it is fulfilled, we will be waiting for another fulfilment.

But once we realize that the godly presence is so important, and when that main need is fulfilled, the divine presence is understood and felt in our heart, once and for all our problems will be over. Having solved this one problem of life, we will be able to solve the rest of the problems, while if we remain busy solving daily problems, mundane problems, we will always remain busy solving them. There will not be any end to it. It is not that people who love God, people who try to understand God and realize God, will run away from their duties. Problems are not going to go away anyway. But you will be able to tackle the problems better, because now you have understood the problems better – that they are not really problems, they are challenges, they are tests in life to be overcome. You face them. Don't runaway. His help is always there. There is no compromise in this situation.

So at night-time, revisit the daily actions and plan for tomorrow's actions. Create a kind of restlessness in the heart, assuring "My God, I will make sure that my heart is comfortable for you, it is pure enough, loving enough, compassionate enough," and you go to sleep with that mood. So when we are sleeping also, with such sentiments, such emotions, the night sleep becomes productive for us. When we meditate with so much restlessness, when we have waited all night for morning meditation, the quality of meditation will also change.

Imagine meditation for which you really wait with interest and with love, versus a meditation where you try to finish it in a rush, rush, rush, rush or hush, as they say. Let us finish this one affair in life – one task, morning task, morning ritual. Then, even though you have performed meditation, you will have minimum benefit, that's all. You will not have the full benefit of meditation, because what was lacking is the field. The field in the heart was missing, though you have performed your meditation well. The field was missing. You have to create that field and it does not happen just like that. Many nights are needed. Many nights full of cries and tears are needed to prepare our heart that can melt. Ice must melt before it merges in water.

Then the second principle: maintain bodily purity, sit in a comfortable environment, sit comfortably in one posture, and sit in the same place every morning, don't go on changing – the same place. If possible, assign one room only for meditation; nothing else should happen there. There are many families who have only one room for the whole house. What do you do when you have only one room? At least pick one corner, the same corner for meditation.

If possible, fix the time also. It is very important that we establish, Babuji says, a biological clock in our system: "At a fixed hour I must meditate." If you want something so profound, fix it. Let your life rotate around these timings instead of meditating at your convenience when you have time – no, that will not do.

Spirituality and materiality, of course, must be balanced, but spirituality must supersede in its priority. Spirituality must mingle, must be the undercurrent, must be the field of our material activity. And that can happen only when we meditate properly, when we have that condition inside ourselves with that morning meditative state, allowing it to extend during all kinds of activities in life. If you are teacher, teach, but hold that inner condition which God has given to you during meditation. If you are a businessman, run your business with that heart, and you will not succumb to corruption. If you are an officer, when you have that awareness, your heart will cry out before you ask for any bribes.

So life can change drastically if we only look at "What is my priority in this whole life?" which will go on not only in this life but will carry on to the next if there is one. I am not crazy about *moksha* or liberation; if God decides to send us back, we come back again with happiness. We should not take it as punishment if God decides it. So when you say, "When God decides, I am ready to do whatsoever," is it not surrender to God? Is this not accepting God's commands? That is more important, instead of fighting with God, "Let this be my last life, because my husband or my wife has been torturing me my whole life. I don't want this to repeat again." That is a very limited way of looking at it. Even if I have to go through troubles, if He desires, if my God decides, "Okay, you go back," then I go back. That is true surrender and that is absolute acceptance.

So I will leave you with this thought for now: How to begin at night-time? Something should trigger at night-time before you go to sleep. Scan the day, prepare for the next day, finish your meditation with the right attitude, hold onto the condition and allow it to extend. Let this meditation extend with open eyes in daily activities. This is the essence of the morning talk.

Thank you.

4 May 2018, Kanha Shanti Vanam, Hyderabad, India

Scribble

Talk 2: To Remember Is Yoga

Namaste ji.

A few things were emphasised yesterday:

> How to successfully begin all these *sankalpas* and promises – *sankalpas* to ourselves and promises to Master at bedtime, and
>
> How to cultivate an attitude of a true lover waiting for Divine Grace to descend into one's heart.
>
> With such an attitude, one prepares for morning's meditation. Unfortunately this term 'meditation' is not an exact translation of *Dhyana*. We have the eight limbs of Ashtanga Yoga, starting with *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara* and the last three steps we take up together – *Dharana*, *Dhyana* and *Samadhi*.

Now the word *Dharana* is also very significant. There are multiple meanings, but one main one reflects and shows us that it is like a dhara. There can be a drop of water dripping, and another drop, a third drop, and a fourth drop, but instead of that if it becomes a dhara it is continuous. So, like that, when there is one thought of the presence of divine light, then another interrupts it, and then another thought – "Oh, I forgot! Let me remind myself I am meditating on the divine presence" – this is interrupted dhara. It should be continuous, but not in such a way that we remain mindful of such things. Efforts are not required in such things; it must become effortless. It's a tricky business, but with practice this single thought, "That there is divine presence in my heart, divine light is already there," and with this thought we begin our meditation.

What is *Dhyana*? In order to understand what *Dhyana* is all about, let's reflect on the uses of this word *dhyana* in our day-to-day operations. Hindi main ham kabhi kabhi bolte hain hare bhai dhyan rakna, dhyan se karo means what? Work with total awareness. Don't be so flippant. So when we are maintaining this *dhara*, the continuous thought of divine presence in our heart, it becomes *Dhyana*. You are so fully aware of it. But what happens? We are unfortunately misguided by this concept of getting lost in meditation, instead of becoming fully aware. Remain fully aware with your efforts. It is his business to knock you out – what we call *samadhi*.

We begin with the simple idea, the simple *Dharana*, allowing our full awareness to bloom with this thought of the divine presence. That is our job. His job is to take us from there onward and lead us into *Samadhi*. And there are various stages of *Samadhi* which unfold. Today's experience of Samadhi will not be the same tomorrow. It must change. And at every juncture, at every point we traverse, the experience of *Samadhi* will also change. It is almost like a journey on a mountain. You are climbing a mountain and the journey continues, but at each height we are able to perceive things differently. We are able to observe things from different heights of the mountain we have been climbing.

Similarly the consciousness with which we move on in life changes everyday. That is the difference between a person who meditates regularly and a person who is stuck. You cannot move in

consciousness without meditation for sure. In order to move in a dynamic way from one level of consciousness to another level of consciousness, meditation is a prerequisite. Otherwise we remain in a state of limbo, not moving further. It is like a train that is on one station forever. You bought a ticket to move in this train from one place to another destination. What is the point of meditation when your consciousness is not moving? So we have to adopt such a dynamic path, which we have already experienced. Having experienced the dynamism of the path, rest your tests, put them aside, and devote all your energy on the path.

There are a few important words to understand better. What is composition and decomposition? In medical terminology we also come across decomposed bodies. You understand; the meanings are very clear, right? Let me take you to the next word, which yesterday my sister sent me. 'Dismemberment' and 'membering' or 're-membering'. 'Dismembered' means the member that was one now is no longer, as it has become multiple. The unity that was there is not there. The union that was there is no longer there. You are dis-membered. You were one, and now you are so many. Likewise dis-membering and re-membering. 'Re-membering' means it is going to make us one. One with whom? The individual whom we are remembering. How so? Not physically but qualitatively.

When we as preceptors conduct a sitting, or when we as abhyasis receive a sitting, what happens then? When we think of the Master and his presence in our heart, it must immediately invoke his presence in us, which is felt by becoming qualitatively a replica of his being. There must not remain any difference between these two members. They become one. So Babuji Maharaj used to say about remembrance that when remembrance is there be sure the remembered one is close to you. No, he is you.

I will share a short story with you from the life of Lord Krishna and Radha. It is said that she was in remembrance of the Lord so much that she was drowned in his memory. She was reciting, "Krishna, Krishna, Krishna, Krishna," and she went mad in this ecstasy. It was not just remembering Krishna like small children cry for their parents. It was not like that – the pangs of separation which create fear versus the pangs of separation which create intense love in our hearts. Restlessness is so intense that you cannot exist without the Beloved. You start becoming, literally, qualitatively. And it is said a moment came in her life that, when she was reciting Krishna's name, it faded and she herself started reciting "Radha, Radha, Radha." Now she had become him and he was reciting the Beloved's name.

So this osmosis Babuji talks about – one becoming each other – that is true remembrance. It is so intense that osmosis happens on its own. In the depths of our meditation, when with a loving attitude we pray, when we meditate, when we conduct all affairs of our lives in such a way, then it is bound to happen. It is not fearful separation: "Oh! What is going to happen to me, I have stopped remembering Him?" Nothing is going to happen. Conscious remembering is fine in the beginning. Often abhyasis ask this one question, "Sir, I am not able to remember all the time, 24/7." Nobody asked you to do so. That is not constant remembrance. Be aware of your connection, be aware of your condition within, that it is one with Him. Be aware of His presence inside, that is true remembrance. In such remembrance, when love automatically culminates out of such remembrance, then there is no need to mentally remember. The purpose is different. The constant remembrance that Babuji talks about is different. He also says it is a product of meditation; just as without a mother you cannot have a child, without well-done meditation there cannot be constant remembrance.

So the key is good meditation, and good meditation depends on our attitude that we cultivate every day, every night. It is the attitude that matters. Remember the story narrated in the Mahabharata – I'll have to

give you a little background just to understand the importance of it. It is like this. Often, at least in India, we give so much importance to the Zodiac, the time of birth and the place of birth. So some individuals are guided by their astrologers, "For the baby you have conceived, it will be nice if you allow this baby to be born at such-and-such a time at such-and-such a place on such-and-such a date." But this is manipulating. The soul that has to descend has come with its own karma, with his own *samskaras*, so it really does not matter when it will be born. It has already decided its destiny; it will unfold. So the place of birth may be important to a certain level, but it is not everything. Some people have a Caesarean section to meet the moment of birth. It is all rubbish. You can go for a Caesarian section if your health requires it, but not to manipulate planetary positions.

Another fantasy people have is this: "What if I conceive this child in India or in Africa or in America or in Europe? Will the quality change?" No, not at all. Souls have no place, no location. They are everywhere. They are of the same kind. The manifested body will differ. The very important thing, what matters, is the attitude of the parents at the moment of conception – if you are with the attitude of *sattvik bhav*, absorbed in Godly remembrance. But for a lot of people, the majority of human beings, it is not possible at that moment to think of God. Their purpose, their aim, is to mate like animals. Then we invite souls of that category, of that vibratory pattern that we both have, as there are two partners in the process.

Can we manipulate that moment? We can't manipulate that moment one hour before or one week before or one year before. The grooming of a personality begins at conception. A child is trained, a youth is trained, and the time comes when such a youth becomes *sattvik*. Both parties matter and they mate, they attract *sattvik* souls. *Tamasics* will attract *tamasic* souls. It is very significant that both matter. Some people say, "Oh! I am sufficient in this process, I am saintly." No! The great Masters' children are the examples. Both matter. We can't blame one for the other. Examples are there also in the Mahabharata of how Dhritrashtra was conceived, how Pandu was conceived and how Vidhur was conceived. They had the same father, but three different mothers. You know the story. Even with the wrong attitude, one queen was able to conceive a blind child who could breathe faster; even with the wrong attitude, the other queen was able to conceive the child who became Pandu; and with the right attitude a child was conceived to a mere maid who became Vidur. The father was the same, but three different conditions were provided by three different recipients of the semen.

So even with the wrong attitude something like that happened. Imagine what sort of attitude you have to have to even create a simple condition. To what sort of condition shall we give birth in our heart with our participation with the Lord? With what attitude must we invite him in our heart chambers so that the conception of a true spiritual condition can happen?

How to nurture this condition is the next step. Yesterday in passing I mentioned that we experience various things – the experience of a condition, of a quality, and this experience of a quality enhances us to become the quality itself. But experience is not enough. Experiences are in passing – they come and go. What stays with us is becoming. I have become this because of that condition. I have become this because of this condition. I have become this because of this condition. So becoming is very significant in Sahaj Marg. So conditions, so the experience, and hence the meditation. It must be well done. It must not become hush-hush. If you do meditation in hush-hush you cannot have a good condition. Remember the example of conception. So it is all about becoming.

Now Babuji takes us even further in his guidelines, which he has described in his very first message. I am going to read part of the first message, and you can read it in Complete Works Volume 2. He conveys:

> "Dear brothers and sisters,
>
> "I have devoted the major part of my life to constant remembrance. I was twenty-two when I gained access to the holy feet of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection. My only object and the main pursuit of life has ever been the devoted worship of my Master and this continues from the beginning to the end, i.e. till my present state. I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever.
>
> I did not take in anyone but my Master, nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and overcoming of all obstructions on the path. It reflects the unfoldment of the knots. It is in fact the real essence of all sadhanas. One who has tasted it once shall never part with it in life, nor lean towards any other side.
>
> "This is the unfailing process which our revered Master and all the sages of eminence had followed. As for myself, the process went on within my heart by itself during all my routine of daily work, and it permanently turned into my habit [Daaji adds: aadat to ibhaadat]. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is therefore on the basis of my life's experience that I strongly affirm that it is the only method which ensures unfailing results and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep-rooted effect."

It continues, but this is the essence I wanted to share with you. What really matters? What should matter to us? How to invoke his help, total, without any doubts? Even in mundane life when we doubt our family members, what happens? It spoils the atmosphere. It doesn't matter, right or wrong, for whatever reasons, doubt poisons everything. You must walk through the path long enough to know the efficacy of the path as well as the Master. It is time that we all stop analysing the system and its efficacy and keep looking back, "Oh! Is this right? Is that right?" Our business is practice, practice and practice with love, keep him in your heart and move on in life. It is the simplest way.

If you want to spoil your condition every day, get into gossip. It will not help us. Gossip will not help us. When we communicate with our brothers and sisters, utmost love must ooze out in every conversation. There is no room to blow your trumpet. There is no room to prove yourself to be superior, your viewpoint to be superior. You wait, you express yourself, and it is for the other person to think that your view is better. Why do you want to push it? You share your idea and that is the end of it, if that has to be shared. If someone asks you for your advice, you give it, otherwise keep quiet. You can achieve a lot. At least I wish abhyasis present here will go back totally changed, mind your business, observe silence all the time, don't give advice, and remain a person who talks very sweetly, remain a person who talks with so much affection, and with so much compassion towards others. Hide your viewpoints, even if they are right, even if they are so great, keep quiet, because harmony and love are more important than proving ourselves to be right. Often, jokingly, I also give the example of when you have a fight with your wife – one small argument, "Why did you come

late?" You get angry, "Why are you asking me this question?" Because of a simple argument like this you may end up sleeping in the living room.

What happens in such scenarios, when we are relating our life, when we are depending on a Guru whose happiness matters? When we keep doubting, it affects him, and he will not work on us. His work rather increases manyfold. So spare him the arrows of your doubts and projections. He didn't push us to accept him. We chose to be with him. Is it right or wrong? Nobody forced us to follow his methodology. So while we are at it, drop everything and follow with a single mind, a single focus. That is the essence of this particular message, where Babuji says, "I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view." That is everything. That is Sahaj Marg.
Thank you.

5 May 2018, Kanha Shanti Vanam, Hyderabad.

Scribble

Talk 3: Be Like a Lotus In a Muddy Pond

Good evening sisters and brothers,

As we look deeply into Sahaj Marg practice, it is all about sailing through life in such a way that we become purer and simpler as we were at the moment of creation. So, two things must happen side by side:

> All the accumulated grossness, complexities and impurities must dissolve as we progress on the path; and
> That also means that we lead a lifestyle of such an order that we don't form *samskaras*.

That's where the beautiful statement of Pujya Babuji Saheb comes to our help: "More and more of less and less." It applies in many fields, including our material world – less and less of our worldly needs, to the extent that they become zero, and less and less of worldly demands. But I feel that this statement also applies so well in the spiritual world – more and more of meditation and less and less of cleaning.

We meditate in such a way that all our routine in daily life remains meditative. Of course we meditate for half an hour in the morning, but the meditativeness must continue and it is only when we are in a state of meditation while doing our daily activities that we do not form impressions. The moment we move away from the meditative state, the moment we move away from constant remembrance, we become vulnerable, as we remain exposed to our weaknesses. Sometimes, even with remembrance, weakness takes over and we stumble. That is very bad; it is a tragic situation in life that despite remembering the great Master in one corner of your heart, you have already decided to commit something wrong. It is like putting a stone on your heart and going against your conscience. That will naturally affect point D for sure, forever.

So the *Gita* [chapter 5, sloka 10] again comes to our rescue in helping us understand the famous statement by Lord Krishna: Arjun, you must lead a life in such a way that you don't form impressions, meaning you are not affected by worldly things. He gives an example of a lotus living in dirty water, growing in dirty water, though it is not affected by its surroundings.

How do we form *samskaras*? I have shared with you at length the significance of point C. C is the point where we perceive things. You already know the location. The moment worries, likes and dislikes affect point C, if these worries are related to worldly requirements, worldly needs, they will affect point A. If they are sensual in nature, they will affect point B. But if you are not affected by any of these, then point C will not react, you will not form impressions at A nor at B and, subsequently, you will not affect the other points from 1 onward up to 13. So point C is a strategic point and it all depends on our attitude, how immersed we are, how absorbed we are, in our inner state.

Babuji Saheb has prescribed the cleaning process, which is naturally to be done every evening at a specific time. If that specific time is missed out, then we can adopt it at any other convenient time, but we should not mix it with the bedtime prayer. Often people relegate it to the last moment, when we have hardly any energy to offer prayer, let alone use our willpower to do the cleaning. Cleaning requires absolute awareness, alertness – full alertness. It should be taken up step by step. It should not be like, "All the complexities and

impurities are going away from the back side of my system in the form of smoke or vapour," as making a one-line statement is not going to help us. Take it easy. First impress upon the mind what we want out of this process. We want to arrive at simplicity and purity. When complexities are gone we become simpler. When impurities are gone we become purer. So complexities and impurities are to be removed.

So we sit with a supposition, with a gentle sankalpa that, "All complexities and impurities are going away." Have only this thought in your mind.

And then slowly bring your attention to: from where are they going away? Imagine from the top of your head till your tailbone – the entire back.
And how are they going away? In the form of smoke or vapour.
We can combine these three steps later on; in one go you are able to do it.
Then accelerate this process of intensifying removal of these complexities and impurities in the form of smoke. Accelerate it and continue with this until you feel quite empty.

That is when we invoke the presence of the Master in front, and pray – not with prayer, but in a prayerful state – "May his Transmission, may his energy, may his Grace descend into my heart. Let that help me get rid of these complexities and impurities and also fill me up with his grace and transmission." And purity reigns supreme – you are no less than a temple where God resides.

So there is this feeling that, "Now my body after doing the cleaning has become a temple of God, it is that pure."
With such feelings, later on you should get up and do whatever you like – have dinner or mix with the family – you can carry on with all that.

And again, at bedtime, the cycle continues which we have described yesterday.

The important thing, which many of you may not be familiar with, as so many of you are new, is that it is not a problem when all of a sudden you get irritated, annoyed, angry, or you feel sad about something that has happened in your environment, be it family, or business or whatsoever it be, which has affected your inner condition. Take a few minutes, do immediate cleaning, and don't let that annoyance, irritability or anger upset you any further. Go to the bathroom if you want to move away from that situation, go to another room, close your eyes for two to three minutes and do the emergency cleaning. Get rid of it; don't let it simmer on. This is ex post facto cleaning.

Evening cleaning is ex post facto cleaning. Emergency cleaning is also ex post facto cleaning, after you have accumulated something. But those who are wiser, those who are very sensitive, feel that '"This is something that I am going to do next," or "Something that I am going to say next is going to create an impression on me or it will spoil my condition." What do you do then? Again this cleaning for two minutes; move away from the situation, give yourself a pause and prevent yourself from saying things or doing things. So you are able to prevent the formation of samskaras ahead of time, not only in yourself but you are preventing the formation of samskaras in the other also. That person may be an abhyasi, or may not be an abhyasi. You know how to clean, but the other person does not know how to clean. Why do we burden such people? We should pity people who lash out on somebody who cannot clean. So this is all about cleaning.

I was told that you have a lot of questions, so I will take up some of your questions.

Q: Sometimes in prayer we experience so much humility and sometimes, no matter how much we try, we are unable to bring the same feeling. How do we develop this feeling when we feel it is absent?

DAAJI: Again do some cleaning on yourself, take a sitting, read a book – a Sahaj Marg book, or create a condition. Somehow you have to get into that mood. And when you have become sensitive enough, wise enough to feel, "Oh, right now the humility that I used to feel earlier is not there," and offer the prayer with the lack, "You see boss, I don't have what I used to have before, so please help me," is enough. I think it will immediately create it in us. Do you want it so badly? It will happen.

Q: How does one deal with restlessness or craving which becomes unbearable and when it is not there we miss it?

DAAJI: Who is saying this, unbearable? Then I should congratulate you; continue with this. Let it expand; let it explode in your heart. It is a good thing when you feel so restless. This happens when you are not meditating actually. See the situation – the questioner should see the situation. So, dissolve, try to dissolve yourself. Restlessness comes when something is absent, when Master is absent, when his love is absent. But here in Sahaj Marg, the moment you just have a glimpse of Saheb, the Transmission gushes and washes away restlessness altogether. It does not matter how much restlessness is there, one single dose of Transmission dissolves everything.

Q: How do we regain a lost condition?

DAAJI: I think it is futile to think about regaining the lost condition. "Oh, I lost my girlfriend whom I could not marry." Let her be at peace! If, despite trying, despite being sincere about the whole thing, the condition is still not there, wait for the new condition, a better condition. But we get trapped into "Oh, that condition was so enjoyable!" So you are seeking enjoyable conditions. There are conditions when the Master puts us through a rigor, a kind of a hell. Why are you not complaining at that time? "I lost that hell-like condition, please come back again." So the idea is to accept whatsoever it is, after having tried everything from your side, when you have done your part, fully well. That should be our motto. Conditions, experiences, all these things are his problems.

Q: How are the relationship with the Self and the relationship with the Master related? Are they similar or different?

DAAJI: Well, it depends on you. It is always about yourself. Say you are restless (in a different way, I am not talking of spiritual restlessness, but when, for example, something is not going well in the family life), which is a common thing these days, or you are not succeeding in the business world, things are not going as per your desire, if you are able to maintain your serenity, it says a lot about your personality, about your character. Despite having all this agitation and troubles, if you can remain centred within yourself, letting whatsoever come, your relation with the Master will only become stronger. The more we accept these situations in life with gratefulness to God, the more our relationship with the Master will also become stronger. You will be happy with yourself as well, though you are going through a lot of trouble. The single exercise of centring

yourself means you remain balanced, remain quiet and remain poised. It does not matter what comes in your life. Otherwise, what is the point of doing this tapasya?

All these troubles, tribulations, criticisms, rebukes from family and friends are all there to make us stronger. That does not mean we invite them. If they come, welcome them, and say, "Okay, I will see what I can do with my Master, with his help." Recall some of the troubles you have yourself gone through, when it was so unbearable, and when you relied on the Master and said, "Master, please, what is happening? I am troubled, please let us get rid of these things," nice, it is okay. But the moment you accept it and say, "Okay, let us see how we can tackle it together," you make a partnership with the Master. You say, "Let us handle this situation," and when you come out of that situation, what happens to your inner condition at that time? It is like a victory, no? You did it!

So to remain centred within all the time, not allowing point C to get affected with our dislikes, not reacting to it, doing this with a lot of joy, a lot of courage and invincible faith in Master, the victory is ours.

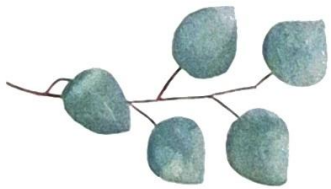
Last question.

Q: What are the signs of progress in the spiritual condition?

DAAJI: The sign I already gave you: hell or high water if you can maintain peace in your heart and remain centred, you have achieved!

5 May 2018, Kanha Shanti Vanam, Hyderabad

Scribble



Talk 4: Make Every Moment Purposeful

Namaste ji.

'Grounding In the Practice': What are we practising? Not just morning meditation, not just evening cleaning, but the whole of life, every moment in our life from beginning till end. It is seeking for opportunities so that we take benefit of every little situation to fulfil one cause, one purpose – spirituality, fulfilling spiritual requirements, ultimately leading us to merger. We take into account even the many hours of sleep which are considered to be only for rest.

In Sahaj Marg we make use of sleep with prayerfulness, when we dive deep and go to sleep while remaining connected with our Master even during this sleep. Silent hours of meditation, cleaning, and other periods during the daytime when we are very quiet and silent, should also be packed with sheer absorbency. Our silence should be real silence. Sometimes when we are annoyed, irritated or angry, we don't feel like talking to anyone, but such silence will not help us. Silence should be of such a nature that it oozes out love and compassion, and we take the benefit of such silence. There are silent hours, and then what else?

The times when we partake of meals with our family members or at the office are also very important moments. We can take advantage of those moments when we are partaking of meals by merely thinking about Master and remaining grateful. While partaking of food it changes everything.

Another aspect of constant remembrance you already know: we take every moment into account; every moment is purposeful. It is like a businessman who is hunting for many business opportunities. With every little opportunity he says, "Oh! Can I do business here? Can I do business there?" and he remains successful because his mind is all the time working on opportunities. We should also look for opportunities at every little moment, be they good or be they bad. Everything should be converted to our spiritual benefit.

Keeping that in mind I would like to share with you another principle. How should we converse with each other? Pujya Lalaji Maharaj, seeing the need, laid down certain principles of conversations. If we adopt those principles I think we can avoid a lot of problems. Life can become a wonderful life actually, only if we adopt these simple principles of conversations. I shall read an excerpt out to you:

Principles of Conversation
Lalaji Maharaj

... The balanced condition of mind is an expression of the right attitude of man in all his activities, under varied circumstances. In a broad sense, it is the reflection of his character. It has a deep impact and a favourable influence on people who are associated with him. It reveals itself in conversation, serious and long or light and short, which is devoid of excitement or emotional outburst; devoid of a rapid, short-tempered and moody reaction, but a prompt, methodical and civil expression of one's own self. It is soft, cultured and smooth like the harmonious descent of divine grace.

The pure heart in communion with the Base or the Source, pours itself forth naturally with nobility, magnanimity and love. It leaves an impression immediately and it progressively makes deep inroads into and establishes itself in the minds of all. The voice may be modulated to avoid a high pitch or any variation of the tone because that goes with anger and anger is the poison to spirituality. If a nasty and short temper is avoided, if the evil of anger is overcome, there is scope for the attainment of the balanced condition of mind. This frailty of man leads to loss of self-respect and individuality and results in unhappiness. It restrains the flow of divine grace. The greater the control over this attitude, the freer and more bounteous is the celestial gift.

It is a pity that this important and essential principle of the use of the tongue in the inevitable and constant activity of man is not only overlooked but also neglected. It is unfortunate if the divine Guru is held responsible for this lapse in man. It is no doubt very difficult to control the mind. He, whose tongue is polite, civilised and cultured has a large heart, pure and noble and thus has wide sway over the minds of others. But equivocation is not to be encouraged.

A civil tongue is a prerequisite to achieve the goal of human life.
A cultured tongue rules the kingdom of the heart.
A polished tongue in discourse or in conversation influences humanity and reigns supreme.
Anger is a poison to spirituality. Unless one is free from this plague, moderation can never be obtained. Its effect is that the system becomes heavy and tension is produced and this does not allow the free and subtle current to enter. There will be continuous pressure on thoughts.

To free oneself from anger, one should think himself to be polite and humble. Nay, he should try to make himself such that the same colour enters each and every part of the body. Cool and calm disposition alone is required for spirituality. The heart is so tender that it begins to droop even by the slightest circulation of the wind. ...

Not everything can be taught. The most important things are never taught. They are picked up by those restless hearts that are craving to realise God. Every moment may become a moment of learning. Every opportunity becomes an opportunity for learning new things in life. We should not depend on outside guidance, even if from the Guru. A balanced mind, as Lalaji says, is the key. How to cultivate it? No one can create it for us, and even if they do it is temporary. We have to extend this temporary state of a balanced mind, which we get whenever we meditate, and allow it to take over our lives.

Now there is the story about giving food to beggars: it is okay to share food with beggars, those in need, but better would be to enable that person so that he can earn food, labour for food. It is the same thing in spirituality. No Guru can teach us everything. We have to make use of our life's opportunities to our advantage. Even adverse situations should be converted to our advantage. Mistakes have to be converted to our advantage. Arguments and things that have gone wrong in our lives can also be converted to our advantage.

I won't lecture you much more. Thank you for participating in this GITP and I am sure this whole day you will be discussing this very important topic of how to make use of every opportunity to enable us for the final merger. Thank you.

6 May 2018, Kanha Shanti Vanam, Hyderabad.

Additional Practices

As well as the four core practices of Heartfulness, there are some additional practices that help to refine us and take us smoothly on our journey. Here are some of them:

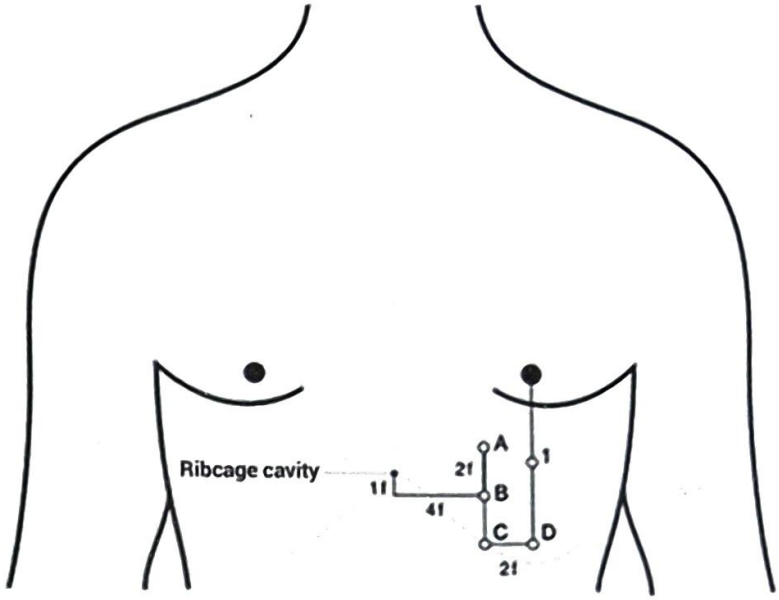
Universal Prayer

At 9:00 p.m. sharp, every seeker, wherever he or she might happen to be at the time, can stop his or her work and meditate for fifteen minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

Importance of universal prayer:

"Even spirituality, even spiritual growth, even spiritual evolution could perhaps have this tinge of self-centredness if you don't think of others. So I think it is in that context that we have to broaden our outlook and embrace all the abhyasis, brothers and sisters, eventually all the human beings, in one vast embrace of love: that it is not enough if I grow, you must grow, too. I draw your attention to Buddha's famous statement, you see, after he attained *mahaparinirvana,* as they call it, the highest level open to the Buddhists. He said , "I shall not leave this world till the last human being has been liberated." So, presumably, he is somewhere around. So that is the sort of concern that we as human beings, evolved human beings - because we have, I hope - hopefully - we have reached a stage where we should have concern for others."

Rajagopalachari, P. 1989. *Constant Remembrance*, Vol. 3



One way of locating points A, B, C and D

Point A Meditation

For men

Fix your attention on point A, with the thought that all the women and men of the world are your sisters and brothers. Hold your thought on this while you meditate on point A, believing this to be the reality. This is a really short but extremely effective practice. If practised wholeheartedly you can see its effect immediately, and this effect will be permanent. This meditation is to be done before going to bed for not more than ten minutes.

For women

Sisters are advised to follow the process with a slight modification. Instead, think that all divine gifts are available to you, and that all men and women of the world think they are brothers and sisters and your thought is one with theirs.

Point B Cleaning

Fix your attention on point B and imagine that all impurities and grossness are going out from point B, from the front of the body. Imagine that as this process is going on, the glow of the *atman*, the soul, begins to appear from behind it. This process is to be done in the morning, before beginning morning meditation, but not for more than ten minutes.

Emergency Cleaning

There are numerous occasions in our day-to-day life where we react and feel emotionally turbulent, be it angry, annoyed or frustrated. We often feel heavy at heart. The best thing to do is 'emergency cleaning'.

This emergency cleaning is done using the same process as the evening Heartfuness Cleaning, but it only lasts a few minutes:

Take a few minutes break. Go a little far from the situation or simply do it in the same place. It can also be done with your eyes open.

Do the cleaning for a few minutes. Use your will to make a subtle suggestion that, "What has affected me right now is going from my back in the form of smoke."

After these few minutes, when you are comfortable that it has gone, make a firm resolution that it is really gone. Emergency Cleaning does not replace the Cleaning that is done at the end of the day for thirty minutes.

Constant Remembrance

Our Heartfulness practice becomes dynamic and infused with life and feeling when it leads to the remembrance and experience of our connection with the Divine within. We cultivate this ongoing connection by retaining the condition received in meditation throughout the day, and this is referred to as constant remembrance.

In our efforts to remember constantly we engage a subtle suggestion, putting the Divine in the place of self in all our thoughts and activities – indeed the Divine is the doer. Feeling that presence within guiding our thoughts and actions, we then proceed with faith and confidence, giving every task our best effort without attachment to results. When we love someone, we remember him or her. Heartfulness teaches us that the reverse is also true: what we remember, we will also begin to love. The practice of remembrance eventually leads to constant thought of the divine in all of our activities, ultimately cultivating our growing love for and union with God.

Prayerful Suggestions

All sisters and brothers throughout the world are being filled with love and devotion, and real faith is growing stronger in them.

All sisters and brothers are developing correct thinking, right understanding and an honest approach to life. They are attaining rightness in action and perfection in character.

Everything surrounding us, the air particles, people, the birds, the trees... everything around us is deeply absorbed in Godly remembrance.

All sisters and brothers who have craving for the Ultimate are being attracted towards Sahaj Marg.

Individual Meditation Sessions With a Trainer

From the time we are first introduced to Heartfulness meditation, essential support is provided through individual meditation sessions with a trainer. To start the practice, we have at least three sessions with a trainer, preparing the way for our personal practice. After that introduction, we continue to benefit enormously from individual sessions every one to two weeks, to clear away the layers of impressions and complexities in the heart, and receive Yogic Transmission.

Certified trainers, known as preceptors, are prepared by our Guide to offer instruction in the practice of Heartfulness. The work is voluntary, and it includes introducing interested persons to the Heartfulness method and conducting both individual and group meditations for all who wish to participate.

When receiving a sitting, we simply sit facing the preceptor and meditate, in the same manner as during our morning meditation, except that we do not begin with the Heartfulness Prayer. Individual sessions last about thirty minutes and serve as a catalyst for spiritual advancement.

Group Meditation

There is a unique benefit when we gather together to meditate in a group. Our individual effort is magnified, such that the effects of the meditation increase synergistically.

We are invited to participate in group meditation at least once a week at the local HeartSpot. When we do so, the mutual encouragement and support we share with each other promotes a feeling of brotherhood, helping to sustain our practice in the face of life's daily demands and distractions. Also, for our individual development it is essential to develop tolerance, looking for the best qualities in each other and learning from our differences. This brings us to an important point about individual effort. The Guide works for our spiritual welfare and evolution, but without our cooperation there is actually very little that he can do for us. Participation in various aspects of our practice, including group meditation, is one of the best ways we can cooperate with his work.

"So you see, the group meetings are very important. Because they multiply the effort that we make, the results are far in excess of the sum of individual effort, and we learn by stages: tolerance, respect and love."

Rajagopalachari, P., 1994. *The Role of the Master in Human Evolution*, p. 89

A Personal Journal

You are invited to do your own research on yourself while practising Heartfulness, and writing your observations in a journal is very helpful. It allows you to follow your own growth, and observe changes over time. It also helps you to develop sensitivity and observational capacity.

Have a special notebook that you carry with you.
Be honest about events and thoughts that you have. It is like a mirror.

This will help you to accept yourself as you are, while showing areas of change for your next steps. Write down observations or experiences that occurred during the meditation.

When to write?

Any time you feel to do so. Have your diary by your side whenever you meditate, to write how you feel after meditating and what you experienced during meditation. Some people like to write in the early morning, so that they also record their dreams.

What should I write?

Over time, with experience, you will refine the way you write in your journal. Start writing and experience will teach you.
You only need one notebook for Heartfulness sessions and everything else.
You can choose to record your day and your night as one story.
Write in your own words. No one is going to read it, and no one else has to understand it, so you can use poetic language and images that talk to you.

"The chief purpose of the diary is that a seeker may remain attentive to his condition because he has to write about it. When a seeker remains attentive to it, his '*anubhava*' or experience develops because concentration is there. Concentration is the divine instrument of revelation."

Ram Chandra of Shahjahanpur, 1989. *Complete Works of Ram Chandra,* Vol. 3, p. 21

The Heartfulness

Point B Cleaning

Heartfulness Prayer

Heartfulness Meditation

Way of Life

Heartfulness Cleaning

Universal Prayer: 9 p.m.

Point A Meditation

Heartfulness Prayer

Suggested Routine for Heartfulness Practice

1. After waking , point B cleaning can be done before morning meditation.
2. Say the Heartfulness prayer once in order to connect with your higher Self in a prayerful state before morning meditation.
3. Sit for Heartfulness Meditation for up to one hour, preferably finishing before sunrise.
4. After completing your day's work, sit for the evening Hear t fulness Cleaning for 20-25 minutes.
5. The universal prayer can be done at exactly 9 p. m. for 15 minutes daily, at the local time wherever you are in the world.
6. Practise point A meditation before doing bedtime prayer.
7. At bedtime, silently repeat the Heartfulness Prayer a couple of times, and meditate for ten to fifteen minutes over the true meaning of the words. Feel them resonate in your heart , rather than trying to understand them intellectually. Let the meaning surface from within. Try to get lost in th e feeling beyond the words and sleep in that prayerful state.

Babuji wrote his *commentary on the Ten Maxims of Sahaj Marg* as guidance to us on how to live life. At the beginning of the book, he explains how to read the commentary on these maxims in a short note, entitled '*A Word*', as follows:

In this book I have endeavoured to put up in words those spiritual secrets which have up till now come down from heart to heart. But since they relate to direct perception, which depends upon the study of Nature and can be revealed by means of vibrations, it is not only difficult but almost impossible to express them adequately in words. "True love cannot be expressed by words. This is the very reality which is inexplicable in any way."

In this respect, I may therefore say that it is proper for the readers to try to reach up to the real spirit, ignoring the defects of expression and language, and be profited, and help others to be profited by it.

Ram Chandra
December 8, 1946

Photographer:
NORDWOOD THEMES

Maxim 1

Something To Know

Rise before dawn and offer your prayer and meditation at a fixed hour, preferably completing them before sunrise. Have a separate place and seat for meditation. As far as possible, develop the habit of sitting in one and the same pose. Give special attention to purity of body and mind.

Something To Read

"The room or place we sit in for meditation is also charged by our thought force and feeling of sanctity begins to prevail all over there."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, p. 197

Something To Ponder

What benefit do I feel from meditating before dawn?
How does it affect the way I spend the day?

Scribble

Maxim 2

Something To Know

Begin your meditation with a prayer for spiritual elevation. Offer your prayer in such a way that the heart is filled with love.

Something To Read

"The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the flow of divine grace may be diverted towards him."

Ram Chandra, *Complete Works of Ram Chandra*, Vol. 1, p. 206

Something To Ponder

At what times of the day do I pray?
To whom or what authority is the Heartfulness Prayer directed?
What has been my inner attitude while saying this prayer recently?

Scribble

Maxim 3

Something To Know

Fix your Goal, which should be complete oneness with God. Rest not till the ideal is achieved.

Something To Read

"It is very essential to fix his thought, at the very outset, upon the goal which her has to attain so that his thought and will may pave his way up to it... Thus to reach the infinite Absolute is one of the primary duties of man. But so long as the goal is not fixed in one's thought. It is very difficult to complete the journey successfully."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, pp. 215-216

Something To Ponder

Why do I feel it is necessary to fix a goal in my spiritual life?
What are my present ideas and goals in life?
What would bring me closer to my goal?

Scribble

Maxim 4

Something To Know

Simplify your life so as to be identical with Nature.

Something To Read

"The only method can be the one that I have described above. One must go on reducing activities, shaking of all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, pp. 222-223

Something To Ponder

How can I simplify my life?
What advantage do I get by keeping my life as it is?
Do I feel there are any drawbacks to being plain, simple and identical with Nature?

Scribble

Maxim 5

Something To Know

Always be truthful, accept miseries as coming from God for your own good and be thankful.

Something To Read

"Truthfulness really implies the sense of presenting one's own self in its true colours."
"Then he begins to realize that all these things which had the outer form of misery or scolding had come down only for his good. They are really invaluable to us when they come as gifts. Being overjoyed to have them, one is naturally inclined his feelings of gratitude for them."

Ram Chandra, Complete *Works of Ram Chandra,* Vol.1, pp. 224-226

Something To Ponder

What prevents me from being truthful?
How do I generally react to miseries?
What would be the indications that I welcome miseries with gratitude as divine blessings for my own good?

Scribble

Maxim 6

Something To Know

Know all people as thy brethren and treat them as such.

Something To Read

"The development of the feeling of universal brotherhood means the breaking up of the individual network that separated one from the other, and the closer adherence to the tie of fraternity."

Ram Chandra, *Complete Works of Ram Chandra*, Vol. 1, p. 228

Something To Ponder

What do I understand by "all people"?
Are there drawbacks to knowing all people as brothers and sisters?
What do I personally feel in moments of brotherhood?

Scribble

Maxim 7

Something To Know

If you are feeling wronged by anyone, do not wish for revenge. Instead, think this comes from God and be grateful.

Something To Read

"The external help comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, p. 230

Something To Ponder

What do I gain and what do I lose by feeling revengeful for wrongs done by others?
What sometimes prevents me from accepting such wrongs with gratitude?
What inner states, thoughts and attitudes help me to accept wrongdoings as heavenly gifts?

Scribble

Maxim 8

Something To Know

Be happy to eat in constant Divine thought whatever you get, with due regard to honest and pious earnings.

Something To Read

"The impulse of thought created thereby combines with the food, and helps to promote our physical and spiritual health."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, pp. 231-232

Something To Ponder

Describe my current ability to eat in constant divine thought, whatever I am given. What prevents me from doing so more often?
What difference does it make to have due regard to honest and pious earnings?
What inner states, thoughts and attitudes will help me to better:

- eat in constant divine thought, whatever is placed before me?
- have due regard to honest and pious earnings?

Scribble

Maxim 9

Mould your behaviour and way of living to such a high order as to rouse a feeling of love and piety in others.

Something To Know

Something To Read

"This goes to explain that what we should effect such a making of ourselves as may help us to become the cynosure of His eyes."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, p. 234

Something To Ponder

In what ways do my thoughts, attitudes, inner states, actions and behaviour mould my life?
What are three major changes I can make in order to mould my living so as to rouse a feeling of love and piety in others?

Scribble

Maxim 10

Something To Know

At bedtime, feeling the presence of God, repent for any wrongs committed. Beg forgiveness in a supplicant mood and prayerfully resolve not to allow repetition of the same.

Something To Read

"Repentance is nothing but a jerk to the thought-waves that creates, to a certain extent, a vacuum within him [the seeker]."

Ram Chandra, *Complete Works of Ram Chandra*, Vol.1, p. 237

Something To Ponder

How do I feel about the concept of repenting for wrongs committed?
And what do I feel in my heart when I do it?
What helps me to feel really repentant?
What condition does this create in my heart?
What happens inside me when I beg forgiveness in a supplicant mood?

Scribble

AEIOU

"If you like meditation, expand the possibilities that meditation can bring by remembering the five vowels – a, e, i, o, u.
"First acquire the condition by meditating. Then hold on to it, enrich it, give life to it by remembering it again and again; enliven it. Then imbibe it in every cell and ultimately in your heart. And then bring about oneness; unite with the one who gives it to us.
"With every meditation, with every condition that we acquire, we must be able to enliven it, imbibe it, and then be one with it, unite with it."

Applying AEIOU:

1. Acquiring the condition

The first step is to recognize that the condition is given to us. It is a gift to us.
Do you feel the presence?
Does it feel like a little trickle of water that emanates from the source? Or is it like a seed that awaits its germination?

2. Enlivening the condition

It is to give extra life to it, to make it livelier, to make it dynamic.
How are you going to enliven the condition?

You yourself need to be enlivened.
It is the joyous heart, accepting heart, the heart that is surrendered at the holy feet of the Lord that can easily enliven the condition out of gratitude.
By being grateful for receiving it.
By being grateful that such a treasure can now be shared with all.

3. Imbibing the condition

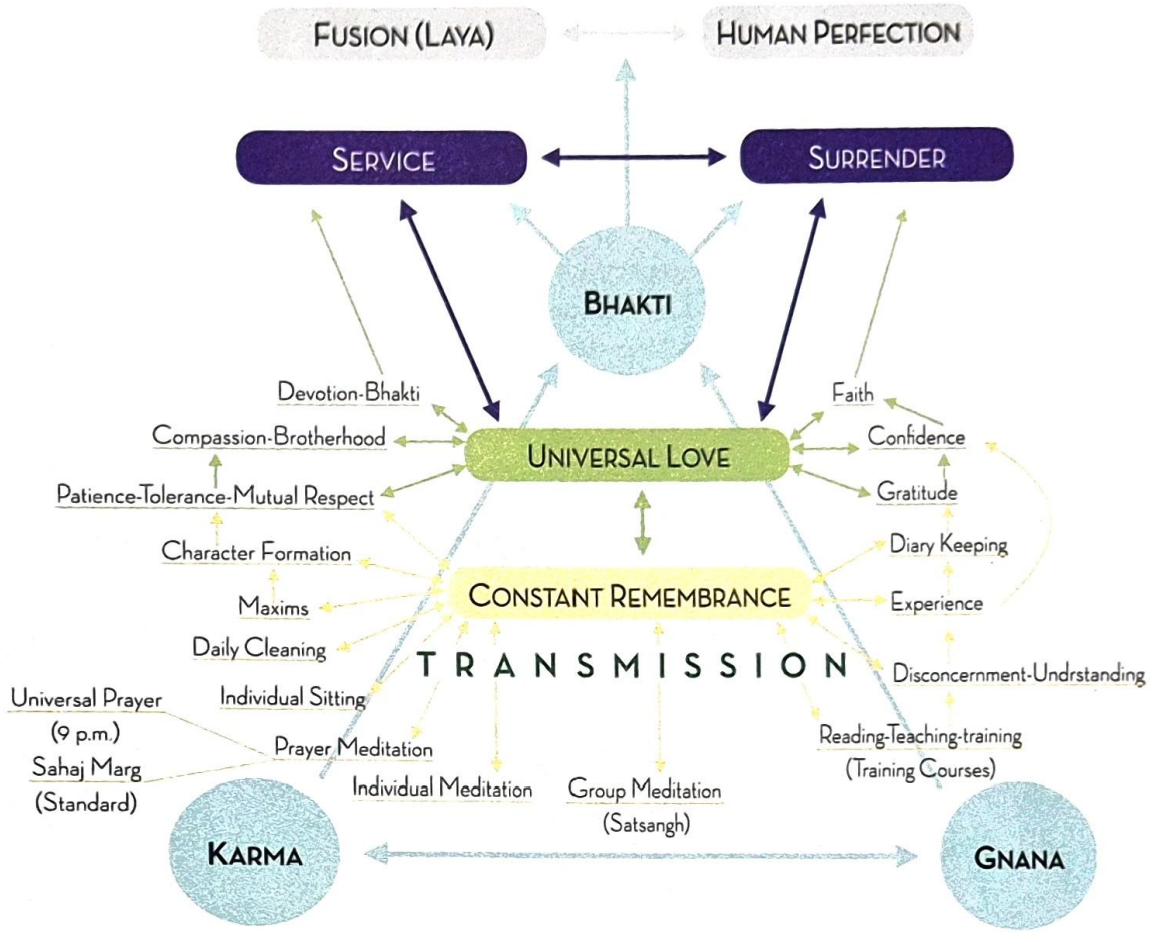
It is advised to imbibe the condition through every cell of our system.

4. Developing Oneness and Union with the condition

Now having the state, it is easier to get drowned in it! That is mergence. Once this is done, nothing in the world can shatter our condition, because we have now become the `condition' up to that extent.
Allow the condition to become dynamic and let it manifest in our behaviour and conversations.
That is also an art. There is no point enjoying the inner condition unless it becomes dynamic and manifests outwardly.

(Abhyasi Bulletin: No: 2016.76 - Tuesday, 22 November 2016; Conversations with Daaji, Part 6, October 2016, New Jersey; Abhyasi Bulletin No: 2016.73 – Monday October 24, 2016; Conversations with Daaji, September 2016, Part 5, New Jersey & New York)

Heartfulness is an Integrated System



Synthesis of the means given to us and the goal of Sahaj Marg

"Both wings, the spiritual as well as the material wing, must fly together, must be integrated. I am not trying to say that you must balance them. I like to use the word 'integrate'. I must be able to extend the wings of spirituality into my material life. Then there is beauty in material proliferation. When I do business, how does it matter whether I am going from ten crores to one hundred crores, if the means that I apply are honest and pure? Then I will have no regrets. There will be no guilt for whatever I may do. If need be, I can transfer it, which will also open my heart. It is not that I make money only for my loved ones or myself. If you have the ability, explore it further."

– Daaji, 2016. *Designing Destiny,* p. 28

"We all know that one has to balance the material and spiritual aspects of life – they are two wings of a bird. Wings are necessary to fly but we often forget about the role of tail. The tail gives direction to flight, and what is the tail? It is the guidance from our heart."

– Daaji, www.Daaji.org

Messages from The Brighter World

We have been very generously bestowed with many means to connect with the Source inside our hearts, be it our practice, the Heartfulness literature and meditation sessions with trainers. In recent times, we also have been gifted with a very unique form of teaching, the *Whispers from The Brighter World*. These Whispers are messages from the Guides of Heartfulness and other great spiritual personalities, who communicate with us from other dimensions collectively called The Brighter World.

The messages have been recorded by a medium, Madame Hélène Peyret of France. They guide us in our everyday life and our practical pursuit of achieving the highest goal. You can access them online at http://www.sahajmarg.org/a-whisper-a-day.

These Whispers have so far been published in six printed volumes, with additional special messages available online. A daily reading of one message is recommended. Experience shall guide you in this respect, as well as in how to imbibe the unique energy that the teachings carry.

Reading Whispers

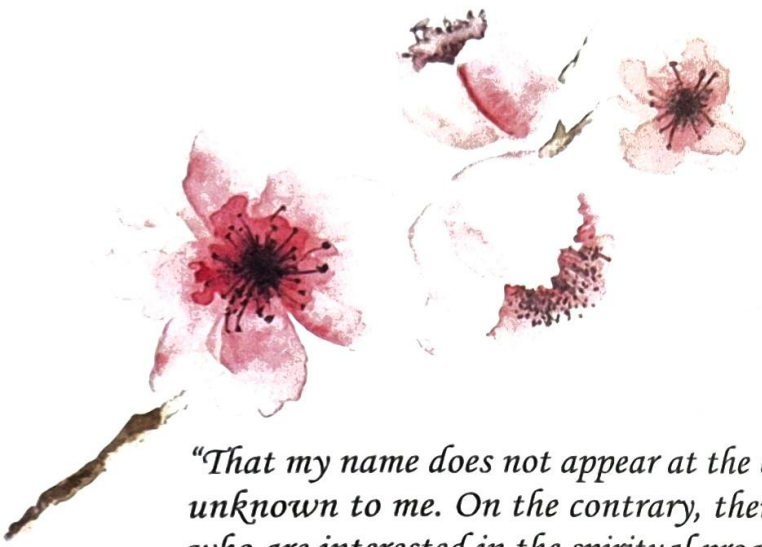
Sit comfortably, be in your heart, and offer the prayerful thought: "May I receive and understand that which is conveyed in the message."

Read the Whisper slowly, paying attention to every word.

Observe the subtle changes in yourself.

Slip into meditation for a while.

Record your feelings.



Whispers from The Brighter World

A Fifth Revelation

Sunday, March 4th, 2007 – 10:00 a.m

"That my name does not appear at the bottom of these pages does not mean that they are unknown to me. On the contrary, their contents receive the attention of all of us here who are interested in the spiritual progress of mankind. The Sahaj Marg way contributes to this and it will do so in the future. It will keep influencing this pivotal period before the establishment, here below, of a system of life that is harmless to humans – unlike today's situation – and will allow humans to truly bloom spiritually. Work according to your possibilities, my dear sister. The love which my Master Ramakrishna inspired in you at some point in your life touches me. He was also Great, and he changed my life, as your Revered Spiritual Guide did for you much later. India is the chosen land of Great Souls; may they continue to work in this world, according to the divine will. You have our blessings."

Vivekananda

"All these Great Beings who preceded us in this world prepared the current times in terms of the faith and hope they instill in fervent hearts.

This testimony honours our way and we are comforted once again in the role assigned to us. This long series of incarnations through the ages of envoys representing the forces of good and acting on their behalf signifies the necessity to advance in this quest of the Infinite.

Whispers from The Brighter World

Wednesday, March 30th, 2016 – 10:00 a.m.

The Sahaj Marg path opens up a space favourable for the development of beings in search of inner harmony and a spiritual guide who can light their path – a path that leads to a state which delights the soul. Reaching this level is the most beautiful achievement of an incarnation; all the rest is incidental, one might say. The action of the incarnate Master is broader and more effective than he himself can believe. His power goes beyond realisation – the goal to be reached in any approach of this sort. Being truly engaged opens up new perspectives on the Infinite, which is so mysterious and decisive in the progress of a soul having reached the suitable level for an expansion of consciousness. The results achieved by this practice are more than satisfactory. We can see their benefits over the course of time and their impact here on Earth, going beyond our expectations.

The times ahead will be difficult. This way of the heart is a true asset for all who are really committed and thus growing stronger while facing multiple problems that slow down the planned evolution of this world. Nothing is either lost or created – life on Earth is the result of a very special amalgam, one that was initially experimental and eventually generated the struggling humanity that we have today. Better times will come, you all can be sure. Everything has its reason for being. Here below all things happen slowly, but they eventually come about.

Babuji

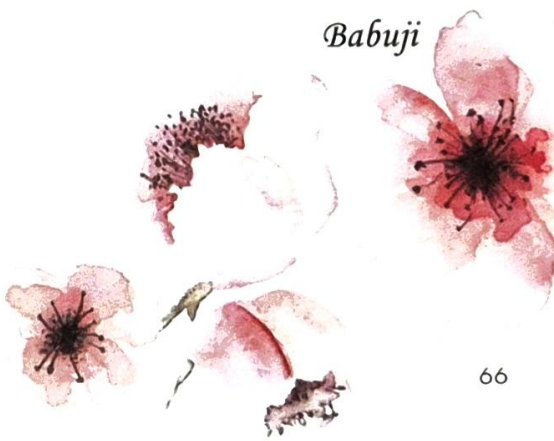
Whispers from The Brighter World

Friday, October 26th, 2012 – 10:00 a.m.

Regain serenity; immerse yourself in us, in this ocean of love where your heart is in a state of greatest glee. Thus does the ritual begin: you leave your various worries aside and you resume this unparalleled state. Here, peace settles inside you; your being exults in loving and serving us. This uncommon surrender generates the best. This lead-in immediately 'conditions' you, shall we say. As they read this message, other hearts will feel the same call and they will leave aside for a moment the vagaries of material life. They surpass themselves in such a dive into the self, when the soul goes into rapture and exults in loving. Reaching this Eden is a grace. Ardent hearts benefit fully from it; they isolate themselves from the world and its noise, and thus they achieve the best of their sadhana.

Following a spiritual path requires perseverance and total commitment to achieve the best results. Grace begets grace; an ardent heart is always heard when the aspiration to unite with the Divine is great and sincere. Perseverance brings about the expected outcomes, and these do not disappoint the committed and diligent seeker. Is there anything more beautiful than a seeking soul when it reaches the Immutable Peace? The angels (yes, they do exist) are delighted by the rise of this newcomer. Our speech is a bit special today; why not highlight here this striking feature of the evolution of a human being? So much ugliness exists; let us see here only the beauty, as well as what is offered to the seeker who is well informed and tenacious in his practice. All are guided according to their aspirations, supported in this by the grace of the Master. To all we wish success under our blessings.

Babuji



Photographer:
TIM MARSHALL

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My Sadhana Tracker

MONTH :

To Do/Dates	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
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Heartfulness Prayer (morning)																															
Morning Meditation																															
Reading Whispers																															
Digital Detox																															
Heartfulness Cleaning																															
Universal Prayer (9 p.m)																															
Diary Writing																															
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Weekly Induviduial sitting																															
Wednesday group meditation																															
Sunday group meditation																															
Read Recomended books																															

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Excerpts from 'Sahaj Marg Spiritual Movement'

Kamlesh Patel

"A spiritual way like ours makes it possible to guide souls that are ready to rise up. It represents an effective means accessible to today's men who really want to take the trouble to make the efforts to this end. Divine plans are taking shape in view of this: to see humanity reaching another level of consciousness, which will make it ready to grasp the great truths that currently escape it. Sahaj Marg is a big movement that will contribute more and more to preparing the spirits, enabling them to advance in the history of the Earth in terms of its evolution."

Babuji Maharaj,
May 9, 2003

We must recognize that Sahaj Marg is not simply an organization, but a spiritual movement for human emancipation.

Since the 1990s, Babuji has been sending messages regarding the Sahaj Marg Spiritual Movement. He wants a mutation to occur at a genetic level, which will revolutionize the state of human consciousness. However, this consciousness shift will not be possible without the egregore reaching a 'tipping point', which is achievable by abhyasis through their daily practice.

The egregore is the atmosphere, the field of energy that we create. For example, the moment we enter a hospital, there is a certain atmosphere that we feel, filled with sadness, some heaviness, and anxiety floating in the air. On the contrary, when we come together on occasions such as Sunday meditations, or when we meditate together with a preceptor or another abhyasi, we create a very special environment of beauty. Likewise, when thousands and thousands of Sahaj Marg abhyasis meditate together, it creates a field around the Earth. When this field reaches a certain critical point, its climax, the genetic mutation will start automatically, resulting in a shift in consciousness.

Babuji has repeated again and again that time is too short. In order for this mutation to occur, he requests us all to do our practice. To this end, it is Babuji's dream that Sahaj Marg be known to one and all, throughout the whole world. Every Sahaj Marg abhyasi should stand, should walk, and should talk in such a manner that he becomes an example in society, where people can recognize that he is very special.

Every abhyasi is responsible for spreading this Sahaj Marg Spiritual Movement. In a spiritual movement, we are all together – nobody is greater and nobody is smaller. A movement cannot happen without the participation of every member. For example, the freedom-fighting movement that India underwent prior to 1947 could not have occurred without the participation of every Indian citizen. Even Gandhi, the great mahatma, could not have achieved independence on his own, without everyone participating with fervour for the cause.

Similarly, we as abhyasis must take up this cause and make it our own. We must do our practice. We must become examples for everyone, letting it be known that Sahaj Marg exists for one and all. Let us touch the hearts of at least 100 people in our lifetime.

... The world is ready for Sahaj Marg. We are welcomed in every place that we go, whether cities or villages, corporations or universities. Another two to three moves and the world will be on fire with Sahaj Marg. The big wave is already there. Let us take its benefit and make everyone aware of Sahaj Marg meditation; that we exist for them. They may continue as abhyasis or they may not, but it does not matter. As long as they know that we are here to help them, they will come one day, whenever their heart really craves for it. Every abhyasi should go out with confidence, become a part of this Sahaj Marg Spiritual Movement and spread it like never before.

If your spouse, if your family members, if your friends are even slightly interested in Sahaj Marg meditation, then give them a taste of relaxation. All abhyasis of Sahaj Marg can give these relaxation commands. It is a simple thing – go deep in your heart, enter the state of communion with the Master, and give the commands. After two or three minutes of undergoing the process, that person will become completely relaxed. Once they have liked this relaxation, meditation becomes the next natural step. Once they have liked meditation, we can then introduce cleaning. Once they begin to do their cleaning, we can offer group satsangh, and so on. We must build up their interest slowly, gradually introducing the various elements of our practice. ...

Whenever we introduce somebody into the system, regardless of whether we are a preceptor or not, it becomes our responsibility to look after them. We must stay in touch with them, encourage them, and help them along the way. If a preceptor is too busy to introduce them, you can request a remote introductory sitting instead. Sit beside the new entrant (rather than face-to-face) and walk them through the process of meditation. ...

The most direct approach to spirituality is the scientific one. We do not ask anyone to have faith in the system. We only invite them to experiment with our path and to form their own conclusions. The specialty of Sahaj Marg is *pranahuti*, or transmission. How can we convince people that transmission is the essence of Sahaj Marg? There is only one way. Let them first meditate without transmission. For fifteen minutes or half an hour or whatever it takes, let them meditate on Divine Light in the heart and make a mental note of that experience. Afterwards, you can walk them through the relaxation process and immediately give them an introductory sitting. Through that sitting, their personal experience will reveal the difference. Once they

themselves are convinced that right from the very first day they have experienced something special, their belief will be stronger and will quickly transform into faith.

Heartfulness is very much a part and parcel of the Sahaj Marg tradition. It is its very essence. The Shri Ram Chandra Mission is an institution and Sahaj Marg is the name of the path that we follow, but Heartfulness is the loving way in which we approach others. We must not remain selfish, interested only in self-growth, self-propagation, or self-evolution. Our prayer indicates that spirituality is not about 'myself'. Rather, it is about 'us'. ... This sentiment is the inspiration for our offering the 9:00 p.m. prayer to the Lord, that all sisters and brothers are developing love and devotion, and that real faith is growing in all of them.

Imagine if the whole of humanity were meditating at one time, if all were to reach the deepest levels of consciousness at one particular moment, all throughout the world. Imagine that peace prevails on earth. Imagine that there is no violence and hatred but just love and love alone, with everything becoming so reverential, so loving, so complete, so holy, so pure, and so humble. Imagine how we would serve together, how our behaviour would be, how we would speak with one another. Like this, we can practice mentally and prepare our contribution.

In the Whispers, Babuji has mentioned many times that everything is in place for this spiritual transformation and elevation in consciousness to occur. However, it is up to each one of us to become active spiritual warriors in this Sahaj Marg Spiritual Movement in order for this to transpire as he has envisioned. Unless and until every member of this Mission understands the cause that is entertained in the hearts of the Great Hierarchy, we will not be able to create the river of this movement.

It is time. This is in our hands. This is our movement.

"May all the abhyasis be aware that they are living in a transitional period in the history of the world and that they should do everything possible to take a favourable place in this big redeeming movement".

Babuji,

November 6, 2003 – 10 a.m.

Heartfulness Programs

U-Connect
Universities & higher education students can write to uconnect@srcm.org

S-Connect
Schools and school teachers can write to hfi.teachers.training@heartfulness.org

L-Connect
Judiciary officials & lawyers can write to in.lconnect@heartfulness.org

C-Connect
Corporates can write to heartfulnessatwork@heartfulness.org

G-Connect
Governments and their official can write to gconnect@heartfulness.org

Brighter Minds
Children can write to contact@brighterminds.org

Continuing Medical Education
Doctors, psychologists, healthcare coaches can write to cme@heartfulness.org

HFN Life
Entrepreneurs & vendors can write to info@hfnlife.com or care@hfnlife.com

Yoga & Wellness
Yoga practitioners can write to in.wellness@heartfulness.org

Science & Spirituality Club
Study groups in educational institutions can write to in.hssc@heartfulness.org

NGO Connect
NGOs can write to ngoconnect@heartfulness.org

Heartfulness Green & Green Kanha
Environmentalists, ecologists, herbalists, botanists and agriculturalists can write to greenkanha@heartfulness.org

HeartSpots

A HeartSpot is a local centre where Heartfulness practices are offered to all interested people free of charge by certified trainers. They are found in over 150 countries around the world. Heartfulness Relaxation is offered to all over the age of 5, and the remaining Heartfulness practices to all over the age of 15. Those who are minors require permission from a parent or guardian in order to participate. https://heartspots.heartfulness.org/

Kanha Shanti Vanam village is a one of a kind place with a unique blend of a blissfully serene spiritual retreat and a well-planned lifestyle supported by modern infrastructure. Set in the lap of nature amidst the lush green fields of Ranga Reddy District, around 25 kilometres from the Rajiv Gandhi International Airport, Hyderabad, Kanha is being developed as an integrated township with a spiritual retreat centre at its heart surrounded by residential colonies.

Referred to by the Great Masters as "The high place in Hyderabad, which is charged with vibrations capable of working wonders," it is a place that has been envisioned to "become the Jewel of our Mission." All seekers of spirituality from around the world are welcome to visit and meditate in the purity and sanctity of the divine atmosphere of Kanha Shanti Vanam. The growing Heartfulness community is fast becoming a reference point for peace and unity around the world. Kanha is at the heart of that community. The retreat centre is designed to facilitate extensive spiritual training & mentoring programs that aim at promoting personal inner experience and providing opportunities to learn and contribute. Currently, building and construction work is being quietly carried out maintaining the peace and tranquillity of the ashram. This includes construction of dormitories & dining facilities for 5,000 people, a meditation hall, kitchen, toilets and other facilities that will host spiritual gatherings for over 50,000 people for a few days. In the last couple of years over 150,000 trees have been planted and are being nurtured in this divine atmosphere.

The Green Kanha Initiative is an environmental initiative committed to creating a safe haven that nurtures India's mega bio-diversity and fast disappearing indigenous and endangered species. We adopt the latest technologies with scientific planning to create an ex situ conservation centre replete with resplendent green spaces. 'Each one, Teach One, How to Plant One' has been a significant campaign in this journey, enabling the plantation of more than a 150,000 trees on campus.

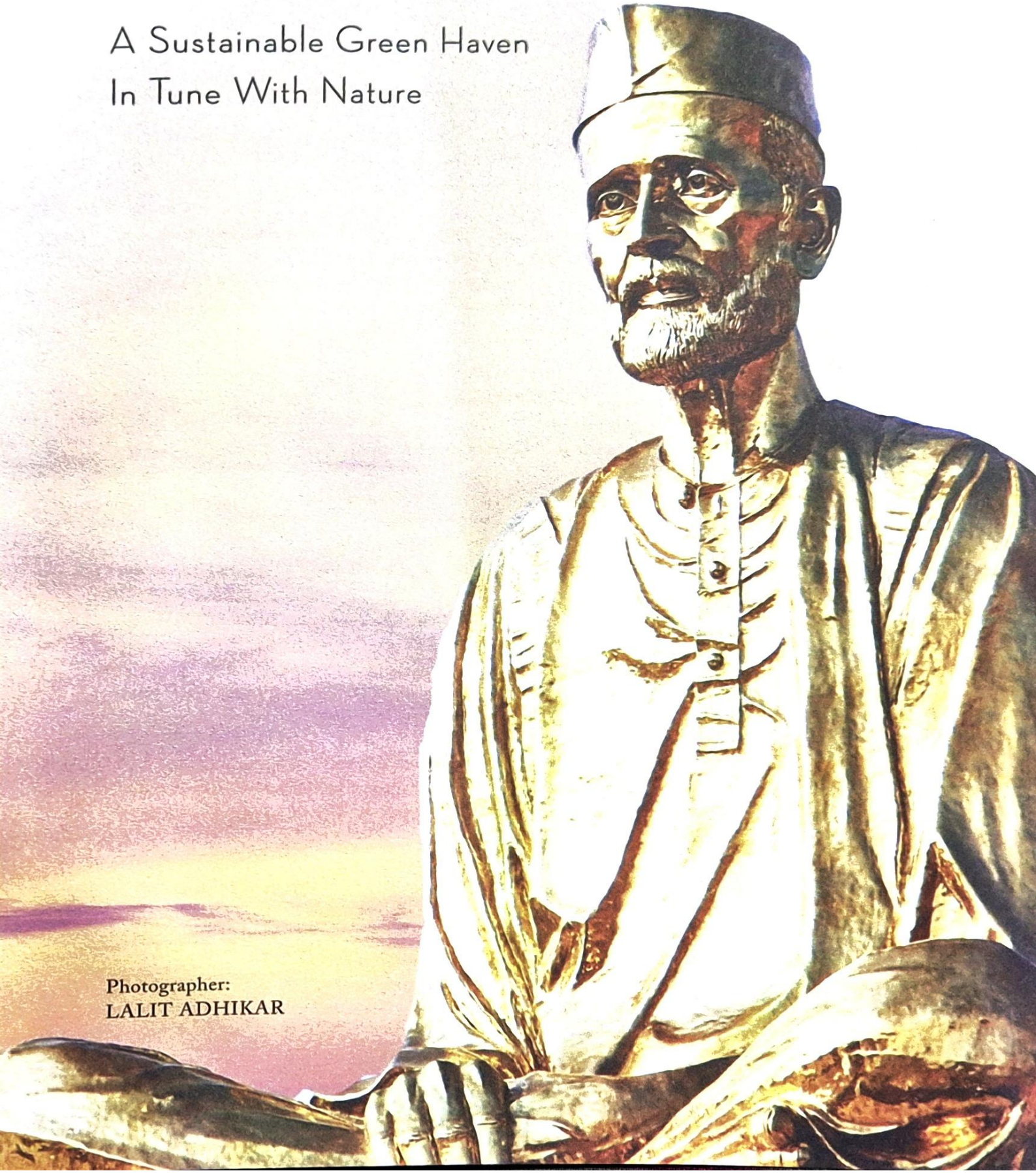
Kanha is located in the dry and arid environs of Ranga Reddy District with fast depleting groundwater and tracts of dry barren land. In the month of April 2017, a handful of environmentally conscious volunteers started the Green Kanha initiative, with love, hope and a passion to grow and restore its lush green spaces and transform Kanha into an ex-situ conservation centre.

In the landscaping efforts at Kanha, ecologically, economically and socio-culturally important native tree species are grown. An arboretum of medicinally important trees, a germ-plasm bank of the tree species from peninsular India with seedling seed orchards and clonal seed orchards are being set up. Several hundred trees, cut due to road widening projects have found a new lease of life after being trans-located at Kanha.

Today, this ecologically transformative movement has inspired citizens from all over the world. Foregoing differences of nationality, language, race, class and gender, together we strive to create resplendent green spaces where the beneficial vibratory fields generated by trees resonate an ideal inner environment.

Kanha Shanti Vanam

A Sustainable Green Haven
In Tune With Nature



Photographer:
LALIT ADHIKAR

Guidelines for Visiting Kanha Ashram

1. It is recommended that you to stay within the campus during the whole seminar for the following reasons:

   The spiritual atmosphere in Kanha Shanti Vanam Ashram is so subtle that it is better to stay during the seminar in order to make the most of this beautiful opportunity.

   The program of the youth seminar will be very dynamic and there may be many last minute changes and announcements, and activities which you may not want to miss.

   There are some security concerns as the area is outside the main city. It may not be safe to be alone outside after dark. Keeping this in view, entry and departure to the ashram will be restricted to one time in the morning and evening.

2. Kindly always wear and display your SRCM or Heartfulness ID card.

3. You are encouraged to attend all group meditations during your stay in Kanha.

4. You are requested to participate in volunteer work during your stay. More details regarding volunteer work will be shared group wise.

5. Watching videos for entertainment of any sort on your laptop or phone is NOT permitted.

6. The premises are declared as a Plastic Free Zone and all are encouraged to maintain the plastic-free status of the ashram.

7. Please ensure that you do not litter. If you find any rubbish lying anywhere, please pick it up and put it in a waste bin.

8. 9:30 p.m. to 5:30 a.m. is quiet time, please occupy your bed before 9:30 p.m. and maintain silence in the dorms. This is the time for much needed rest, repose and silent contemplation, and should be respected by all. Please do not roam in the ashram after 9:30 p.m. and avoid giving and taking individual meditation sessions during this time.

9. Maintain a respectable distance between brothers and sisters to show basic etiquette and respect. Brothers are requested not to enter in those dormitories marked 'Sisters only'.

10. Please use the bathrooms for changing clothes, rather than the dormitories.

11. Conserve water and electricity, ensuring that fans and lights are switched off when not in use.

12. Possession of lethal weapons, alcoholic beverages, tobacco and drugs is prohibited.

13. Smoking is prohibited within the ashram premises.

14. Kindly contact the Accommodation Desk or Security team for any First Aid.

15. Kindly report any issues and suggestions at the Accommodation Desk or to Security when they come to your notice.

My Turn to Scribble

Finally, we hope you will carry from this seminar the spirit of interest, enthusiasm and self-awareness about your own practice that will take you forward with the support of your Guide. To give you a start with this process of self-enquiry, here are a few more introspective questions, in conclusion. All the best!

Something To Ponder

Meditation

What is my personal goal in meditation at the moment?
How do I experience the difference between meditation and constant remembrance?

Cleaning

How well has cleaning become integrated into my daily practice?
What is removed and what is not removed with cleaning?

Prayer

What attitude helps me to experience a prayerful state?
How do I pray for someone else?
Does the 9 p.m. universal prayer concern only human beings?
What effect does prayer have in my daily life?

Condition

When do I become more conscious of my inner condition?
In my experience, is there a link between reading my condition and remembering my Guide?

Constant Remembrance

What is my experience of practising constant remembrance?
What is the difference between constant remembrance and introspection?

Personal Journal

When do I keep a journal with me?
What sort of things do I record in my journal?
What more would I like to record in my journal?
What is the purpose of re-reading my journal?

Something To Ponder

Heartful Living

How do I feel about the Ten Maxims?
Are some maxims easier to apply in daily life than others? Which are the most challenging for me at the moment?
How does my life change when I apply any of these 10 maxims?
What do I need to change in my daily routine to develop regularity in my practice?

AEIOU

Experiment corner:
Read through page 61.
Underline words/techniques that you think are clues for the AEIOU approach.
Sit comfortably, be in your heart and gently use these clues and your heart to guide you in experiencing what you have read and beyond.
Try different subtle suggestions and note down your observations

Scribble

Heartfulness to Me

Do take inspiration from below! :)

Heartfulness..
In tune with
Nature

Heartfulness made me
feel grateful for
all that I have & for
all that I don't have

Activating...
Buddha mode

Artist:
JASMEE RATHOD